GODFRIDUS THE KNOWLEDGE OF THINGS UNKNOWN

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GODFRIDUS
~~ERATH PITER~~

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The Bookseller to the READER.

FRiendly Reader, be pleased to take notice that this is the True and Ancient Book of, The knowledge of things unknown: now newly Printed, in 12 sheets of paper: This Book may be distinguished from some Counterfeit Copies (lately spread abroad) by the Picture above, and by being printed for

George Sawbridge,

The Book of Knowledge.

Both necessary and useful for the benefit of all people.

Sunday.

IF the Nativity of our Lord come on Sunday, winter shall be good, the Spring windy, sweet and hot, Vintage flourishing: Oxen and sheep multiplyed, honey and milk plentiful: Peace and accord in the Land, yea all the Sundaies in the year profitable, they that be born shall be strong, great and shining, and he that sweth shall be found.

Monday.

IF it fall on Monday, winter shall be indifferent, Summer dry, or clean contrary: so that if it be rainy and tempestuous; Vintage shall be doubtful: in each Monday of the said year, to enterprise any thing it shall be prosperous and strong. Who that sweth shall soon be found: Theft done shall be proved, and he that falleth into his beds shall soon recover.

Tuesday.

IF it come on Tuesday, Winter shall be good, the Spring windy, Summer fruitful, Vintage laboursome. Women die, and Ships perish on the Sea. In each Tuesday of the year, to begin a work, it will prosper: he that is born shall be strong and covetous, dreams pertain to age. He that sweth shall be found: theft done shall be proved.

Wednesday.

VVednesdry.

IF it come on the wednesday, winter shall be sharp and hard, the spring windy & evil, summer good, Vintage plentiful, good wit easily found, young men dye, honey sparing, men desire to travel, and Shipmen sayl with great hazard that year. In each wednesday to begin a work is good.

Thursday.

IF it come on Thursday, winter shall be good, the Spring windy, Summer fruitful, Vintage plentiful: Kings and Princes in hazard. And in each Thursday to begin a new work prosperous, He that is born shall be of fair speech, and worshipful; he that sheth shall soon be found; theft done by women shall son be proved. He that falleth in his bed shall sone recover.

Friday.

IF it come on Friday, winter shall be marbelous the spring windy and good, summer dry, Vintage plentious: there shall be trouble of the ayr: sheep and bees perish; Oats dear. In each Friday to begin a work it shall prosper; he that is born shall be profitable and lecherous. He that sheth shall soon be found: theft done by a child shall be proved.

Saturday.

IF it come on the Saturday, winter shall be dark, snow great, fruit plentious, the spring windy, Summer evil, Vintage sparing in many places: Oats shall be dear; Men wax sick; and Bees die. In no Saturday to begin a work shall be good, except the course of the Moon alter it:

theft done shall be found, he that flyeth shall turn again to his own: those that are sick, shall long wail, and uneath they shall escape death.

2. Of the Birth of Children in the days of the Week.

On the Sunday who that is born, shall be great and shining. Who that is born on the Sunday shall prosper, if he begin a work on that day. Who is born on the tuesday, shall be covetous, and perish with Iron, and hardly come to the last age; and to begin all things is good. He that is born on Wednesday, shall lightly learn words. He that is born on the Thursday, shall be stable and worshipful, and to begin all things is good. He that is born on the Friday, shall be of long life and Letherous, and to begin all things is good. He that is born on the Saturday, shall seldom be profitable, but if the course of the Moon bring it thereto.

3. The nature and disposition of the Moon in the birth of Children.

The First day Adam created.

In the first day of the Moon Adam was made: to do all things is profitable, and that thou lest in thy sleep shall be well, and turn into joy: if thou seemest to be overcome, nevertheless thou shalt overcome. A child that is born shall soon increase, and be of long life, and rich; he that falleth sick shall long wail, and suffer a long sickness. It is good to let a little blood.

The

The second day Eve made.

IN the second day of the Moon Eve was made, to do an errand is good, to enterprize any thing is profitable: as to buy and sell, and ripe into a ship to make away, and to sow seeds: theft done shall soon be found. Whatsoever thou shalt see in sleep, sudden effect it shall have, whether it be good or evil: to let blood is good. A child that is born soon shall wax, and he shall be a Lecherer; and if a woman, prove a strumpet.

The third day Cain was born.

IN the third day of the Moon Cain was born; abstain from doing of any thing, except thou wouldst not have it prosper: draw up roots in the yards & the field: theft done shall soon be found. Whatsoever thou seest in thy sleep is naught: the man-child shall grow for the time, but die young. A sick man that falleth in his bed shall travel, and not escape: To let blood is good.

The fourth day Abel was born.

IN the fourth day of the Moon Abel was born: Whatsoever thou doest is good, in each travel; the dream thou seest, hath effect, hope in God, and counsel good. A child that is born shall be a good creature and much praised. A man that falleth sick either soon, shall be healed, or soon shall die. It is good to let blood.

The fifth day no Sacrament.

IN the fifth day of the Moon, do nothing of errand, nor work: to receive the Sacrament is dangerous: he that ryeth shal be taken or killed; the dream that thou shalt see, shall be well. Beware

ware that thou reject no counsel. A child that is born shall dye young: He that taketh in his bed, soon shall dye: to let blood is good.

The sixth day send Children to School.

IN the sixth day of the Moon, to send children to school is good, and to use hunting; the Dreams that thou shalt see, shall not come to pass: but beware thou say nought to any man; nor discover thy counsel. A child born shall be of long life, and sickly; a sick man uneath shall escape: to let blood is good.

The seventh day Abel was slain.

IN the seventh day of the Moon Abel was slain. He that taketh sick shall dye: he that is born shall be of long life: it is good to let blood, and to take drink. A dream that thou seest, long after shall be. Who that flyeth shall soon be found, & there also: to buy Swine to tame Beasts, to clip hair, & to take all manner of nourishing, is good. A sick man if he be medicined he shall be healed.

The eight day good to do any thing.

AND in the eight day of the Moon, whatsoever thou wilt do is good: All things that thou wilt treat of, to go in counsel, to buy municiples and beasts, to change folds of sheep; to lay foundations; to sow seeds, to go in a way. A child that is born shall be sick and dye young: but if he live, he shall be a Purchaser. A dream shall be certain, and soon shall be. If thou seest sorry things, turn them to the East. Though an Old man way sick, he shall live: theft shall be found, to let blood it behoveth in the midst of the day.

The

The ninth day Lamech born.

AND in the ninth day of the moon Lamech was born: to do all things is profitable: what thing thou wilt enterprize shall come to good effect. A dream that thou seest shall come in the day following, or in the second day: and thou shalt see a sign in the East, and that shall appear in sleep onely, within eleven days shall come to pass. A child born in all things shall be a Purchaser and good, and long of life. A sick man shall wail much, and arise. Who shall be chased shall not be found; and who that is oppressed shall be comforted. Presume thou not to let blood.

The tenth day Noah born.

AND in the tenth day of the Moon was born the Patriark Noah. Whatsoever thou wilt do, shall pertain to light: dreams be in vain, and within four days shall come without peril. A child that is born shall see many countries, & dye old. Whatsoever is lost shall be hid: who that is bound shall be unbound: who that flyeth after shall be found: who that falleth in travel without peril shall be delivered: who that falleth sick in his bed he shall long abide. To let blood is good

The eleventh day Sem born.

AND in the eleventh day of the Moon, Sem was born: It is good to begin a journey: to make a wedding; a Dream within four days fulfilled; A child that is born shall be of long life, and religious, and he shall have a sign lovely in the forehead or in the mouth, or in the eye, and in the latter age he shall be made better. A woman

shall

shall have a sign ℣ she shall be learned with wisdom. To travel is good, & to change folds of sheep from place to place. He that is sick, if long sick, shall be healed: each day to be let blood is good.

The twelfth day Canaan born.

AND in the twelfth day of the Moon was born Canaan, the son of Cham: nothing thou shalt begin, for it is a grievous day. A dream shall be certain, and joy to thee after: that thou seek, within nine days shall be fulfilled. To wed, and to do errands is profitable; that is lost shall be found. A child that is born shall be of long life, angry and honest: a sick man shall be grieved, & arise: who that is taken shall be let go: theft done shall be found. To let blood at even it is good.

The thirteenth day Noah planted Vines.

AND in the thirteenth day of the Moon, Noah planted Vines, so that to plant Vines, & to gather Grapes is good: After that thou wakest, thy dream shall be, & within four days come to gladness: but take heed the Psalms & Orisons. A child born shall come to adversity, he shall be angry and not long of life. Who that is bound shall be loosed, that is lost, shall be found. Who that wayeth sick long time shall travel, & seldom shall recover, but dye. To wed a wife is good, and each day let blood.

The 14. day Noah blessed all things.

THe fourteenth day of the Moon, is a good day and a glad. Noah blessed all things: whatsoever thou wilt do, shall come to thee to good purpose. A dream within six days shall be. To make

wedding

wedding is good, and to go in the way. Ask of thy friend, or thine enemy, and it shall be done to thee. A child that is born shall be a traitor, the sick man shall be changed and rise, and healed by Medicine: to let blood is good.

The 15. day confusion of Languages.

AND in the 15 day of the Moon, tongues were divided: do no work, begin no work, for it is a grievous day. A sick man shall long travel, but he shall escape. A dream that thou seest nothing shall annoy, but come to good event. A child born shall die young: that is lost shall be found: to let blood is good.

The 16. day Pythagoras born.

AND in the 16 day of the Moon, Pythagoras was born, & the Author of Philosophy: to buy and sell is good, & to tame Oxen & other beasts. A dream is not good, after long time it shall come and it shall be harmful: to take a wife, and make wedding is good; Folds of sheep from place to place to change is good. A child that is born shall be of long life, but he shall be poor, forsworn and accursed. A sick man if he change his place, he shall live: to let blood is good.

The 17. day, ill to be an Embassadour.

IN the 17 day of the Moon it is evil to do an errand: a dream that thou seest after long time shall be, or within 30. days. A child that is born shall be silly: he that is sick shall be much grieved, and arise: he that is lost shall be found: to send children to school, to be wedded, to make medicine, & to take it, is good, but not to let blood.

The

The 18. day, good to enterprise any thing.

AND in the 18 day of the Moon, it is good for all things to be done; namely, to begin houses, and to set children to school: dreams are good, and shall be done within twenty days: who that sickness hath, shall soon rise, or long be sick and then recover: theft done shall be found: a man child now born, shall be valiant and eloquent; proud, unpeaceable, and not long of life: A maid child then born shall be chast, laborious, serviceable, and better in her latter age; they shall both be marked above the knees. Not so hardy be thou, as to let blood this day.

The 19. day, a day indifferent.

IN the 19 day of the Moon, it is indifferent to begin any thing; dreams shall come within 20 days: who that hath sickness shall soon rise if he take medicine: theft then done shall not be found: A man child then born, shall be true, begin fight, wise, ever wax better and better in great worship, and have a mark in the brow. A Maid child then born, shall then be right sick; yet wedded to one man; that day is good to bleed.

The 20. day, Isaac blessed his Son.

AND in the 20 day of the Moon, Isaac blessed his Son: whatsoever thou wilt do is good. A Dream that thou seest shall appear, but tell it to no man: To make a wedding is good: to buy a servant: to build houses: to change folds of sheep from place to place: to tame beasts, and to sow seeds is good: a child that is born shal be a fighter and he shall have many arriving; that is lost shal

be

be found: to change bees is good: a sick man shall long wail, or soon arise: to let blood at even is good.

The 21 day, Saul was born.

IN the 21 day of the Moon Saul was born, first King of the Jews. A dream is true, & will come to pass within 4 days: A child that is born shall find, much evil, he shall be a thief and witty, or a traitor, and travellous. Esau took the last blessing of his Father: it is good to heal Swine & other Beasts: it behoveth to abstain from gaming: to go in the way is good: a sick man shall arise; theft shall be found; let no blood neither day nor night.

The 22 day Joseph was born.

IN the 22 day of the Moon, Joseph was born: it is a day of holiness: if thou doest any errand thou shalt find it grievous: dreams shall be certain, and shall come to joy. A child born, in all days shall be a purchaser, merry, fair, and religious. A sick man both late is confirmed and healed: Bees to change from place to place is good: and to let blood all day is good.

The 23 day Benjamin born.

IN the 23 day of the Moon, Benjamin was born Son of the right side, the East of the Patriark Jacob. What ever thou wilt do is good: a dream that thou seest, shall turn to joy, & nothing shall trouble thee: and other while it was wont to fall within eight days: To take a wife is good: to make wedding, to lay foundations, to open new earth, and to tame beasts is good. A child born shal be an out-cast, & many adventures he shall have, & in sins he shal die; a sick man shall arise: it is good to let blood.

The

The 24 day, Goliah was born.

IN the 24 day of the Moon, Goliah was born: a dream that thou seest, signifieth thy health, and nothing shall annoy: A child born shall be sudden in his actions, and do wonderful things; a sick man shall languish and be healed: to let blood before their hour is good.

The 25 day the Plagues of Egypt.

IN the 25 day of the moon, our Lord sent signs into Egypt by Moses, and each day he passed the red Sea: he that taketh the Sacrament, shall die a perilous death: fear is threatned. The dream signifieth hard things, & within ten days, it was wont to come early, then bow thy head into the East: A child born shall be an evil man, many perils he shall suffer: a sick man shall sustain injury, and uneath escape: it is good to let blood.

The 26 day, Moses dryed the red Sea.

IN the 26 day of the Moon, Moses dryed the red Sea: in that day Jonathan the son of Saul was born, and Saul died with his Sons. Thou shalt begin nothing, the dream shall be certain, and turned into joy. Pilgrims must beware of spies, and enemies. A child born shall be full lovely, but neither rich nor poor. A sick man shall travel and arise, if he have the dropsie, he shall die: to let blood a little is needful.

The 27 day, Manna sent.

IN the 27 day of the Moon, our Lord rained Manna to the children of Israel: what ever thou wilt do is good: use diligence, a dream that thou seest

sléft shall come either to good or evil. A child born shall be long of life, and most loved, and if a man, neither rich nor poor: a sick man shall rise to life, he shall be holden in much languor, but shall be healed: folds of Sheep from place to place to change is good. To let blood in the evening is good.

The 28 day, good to pitch Tents.

IN the 28 day of the Moon, War may begin, and Tabernacles fixed in the desert: whatever thou wilt do is good: a Dream that thou sléft shall turn into joy. A Child born shall be much loved, he shall be holden in sickness: a sick man that falleth in infirmity, soon shall be saved: to let blood in the even, is good.

The 29 day the Jews go into *Canaan*.

IN the 29 day of the Moon the Jews went into the Land of Canaan: Herod the King cut off the Childrens heads. Begin nothing; the dream shall be certain and good, gladness and joy it signifieth: an errand begun is good to fulfill: to take a wife is good, but yet make no Dowers, nor write Testaments. A child born shall be of long life, wise, holy, and méek. To fish and hunt is good, a sick man shall not be grievously sick, but escape. It is good to be let blood.

The 30 day, *Samuel* was born.

AND in the 30 day of the Moon, Samuel the Prophet was born; whatsoever thou wilt do, is good. A dream that appeareth to thée certain, and within two days thou shalt sée, & thou shalt find a red sign in the East within 9. days.

A child born shall be of long life, and profitable, and well measured in each thing. A sick man shall nigh come to death: In no manner let blood. These and many other pertain to men, as the course of the Moon followeth.

4. Of *Saturn* and his Disposition.

SAturn is the first Planet, and the wickedest, and he beginneth the Zodiack but once in thirty years, reigneth in each Sign, two years and a half, which is in six signs, fifteen years, and in all the twelve Signs, thirty years: And aright as there are twelve Signs in the Zodiack, so are there twelve month in the year, each Sign to his month. Wherefore beware before, and look where Saturn reigneth in three winter signs, that is to say, Capricorn, Aquary, and Pisces, and all these seven years and half, shall be scarceness and hard of Corn, Fruit, Beasts, and all other things; for in three years signs he hath might and most power to fulfil his malice, if he be not letted by Neighbour-hood of any good Planet.

5. What the Thunder signifieth every Month of the Year.

THunder in January, signifieth the same year great winds, plentiful of Corn and Cattle peradventure. Thunder in February, signifieth that same year many rich men shall die in great sickness. Thunder in March, signifieth that same year great winds, plenty of Corn, and debate amongst people. Thunder in April signifieth that same year to be fruitful and merry, with

the death of wicked men. Thunder in May, signifieth that year, need, scarceness, and dearth of Corn, and great hunger. Thunder in June, signifieth that same year, that woods shall be overthrown with winds, and great raging shall be of Lions and Wolves, and so like of other harmful Beasts. Thunder in July, signifieth that same year shall be good Corn, & loss of beasts: that is to say, their strength shall perish. Thunder in August, signifieth the same year sorrow, wailing of many, for many shall be sick. Thunder in September, signifieth the same year great wind, plenty of Corn, and much falling out between man and man. Thunder in October, signifieth the same year great wind, and scantness of Corn Fruits, and Trées. Thunder in November, signifieth that same year to be fruitful and merry, and cheapness of Corn. Thunder in December, signifieth that same year cheapness of Corn, and Wheat, with peace and accord among the people.

6. Of the good days for bleeding, and ill days for any work.

In every month be two evil days, one in waxing of the Moon, and another in the waning. The Kalender sheweth them and their hours openly enough: in the which days, if any folk take sickness, or begin any new thing, it is great grace if ever it fare well, or come to good end. And there are fifty Canicular, or Dog days, that is to say, from the fifteenth Kalender of August, to the Nones of September; in which days, it is

forbidden by Astronomy to all manner of folks to let blood, or take Physick: yea, it is good to abstain from women: For why, all that time reigneth a Star that is called Canicula Canis, in Latin, a hound in English: Now of the foresaid Star Canicula, the foresaid fifty days are called Canicular days, and biting as a Witch; for the kind of the Star Caniculas, is boyling and brenning as fire, and biting as a Witch whelp: that time the heat of the Sun, and of the Star, is so fervent and violent, that mens bodies at midnight, sweat as at mid-day, and swelleth lightly, bloweth and brenneth; and if they then be hurt, they be more sick then at any other time, very near dead. In these days all venemous Serpents creep, fly, and gender, and so they overset hugely the air, in feeding of their kind, so that many men are dead thereby. In these days a fire is good night and day, and wholesom: eath your meats, and take heed of feeding violently.

And from the eighteenth Kalender of October, to the seventeenth Kalender of November, look thou take no cold; for then the powers of man, of earth, and of all things else settle, and they may not open again till the seventeenth Kalender of April: wherefore it is lesse harm for thee to take cold at Christmas, then at this time.

7. To know how a man shall keep himself in Health.

IF thou wilt keep thee long in health, fly anger wrath and envy, and give thee to mirth in mea-

measure, travel sadly, so that thou sweat not too much in the Summer, and namely, the Canitular days, sly all manner of strong Drinks and hot Spices, burning Meats, especially their excesse; Fast not too long at morn; Sup not too late at night; eat not too hastily, nor overmuch at once, and that that thou eatest chew it well: every time that thou eatest, rest a little after: sleep not after dinner except in May, June, July, and August: and yet the lesse that thou sleepest then, the better it is. To sleep well in the waxing of the Night, and to be early up in the Morning, is the better: & every day beware of Mylks, that none enter into thee fasting; for thereof commeth great pestilences & heat. And in great cold and pestilences, eat much Garlick every day, with nine Saffron Chieves, and it will do thee much good. Eat enough in Winter, and the Spring, but little in Summer: look thy meat be well seasoned: in Harvest beware of fruits, for they are not good, except they be given thee for medicine: of all manner of meats, sodden is the best: eat not too many hot Spices, nor eat but little at once, for better it were to eat seven times in the day, then once thy fill; Flesh is more nourishing then Fish, eat not too much sower meats, nor salt, for they will make thy bones soze; look thy drink be not too new, nor too old: sweet powdred Meats be most wholsome. Of all things take measure and no more, for in measure rests vertue.

8. The perillous days of every Month.

IN the change of every Moon, be two days, in the which what thing soever is begun, late, or ever, it shall come to no good end, and the days be full perillous for many things.

In January when the Moon is three or four days old.

In February, 5, or 7.
In March, 6, or 7.
In April, 5, or 8.
In May, 8, or 9.
In June, 5, or 15.
In July, 3, or 13.
In August, 8, or 13.
In September, 8, or 13.
In October, 5, or 12.
In November, 5, or 9.
In December, 3, or 13.

Astronomers say, that six days in the Year, are perillous of death: And therefore they forbid men to be let Blood on them, or take any Drink. That is to say;

The third day of the Moneth of January.
The first day of the Month of July.
The second day of the Month of October.
The last of the Month of April.
The first day of August.
The last day going out of December.

These six days with great diligence ought so to be kept, but namely the latter three, for all the veins are then full. For then whether man or beast be knit in them, within seven days, or certainly within fourteen days he shall die. And if they take any drinks, within fifteen days they shall die: and if they eat any Goose in these three days, within forty days they shall die; and if any child be born in these three latter days, they shall die a wicked death. After-

Astronomers and Astrologers say, that in the beginning of March the seventh night, or the fourteenth day, let thee blood of the right arm: And in the beginning of April, the eleventh day, of the left arm: and in the end of May, third or fifth day, on whether arm thou wilt: and thus of all that year, thou shalt orderly be kept from the Feaver, the falling Gout, the sitter Gout, and losse of thy sight.

9. *Petolomies* Rule for the Zodiack.

EAch mans body is ruled by a certain Sign of the Zodiack.

Wherefore (as saith Ptolomeus) If thou be sick in any limb, do not medicine unto that limb, for it shall rather hinder then further. And namely, flie blood-letting at ☽ time. Thus shalt thou know how the signs reign in our limbs.

10. Of the twelve Signs.

Aries, or the Ram governeth the head.

The Bull reigneth in the neck, & in the throat.

Geminy, or the Twins, rule the shoulders, arms, and hands, & these three are the signs of ☽ spring.

Cancer, or the Crab, commandeth the Stomack, Limbs, Arteries, Milt, Liver and Gall.

The Lion reigneth in the Back, Sides, Bones, Sinews and Gristles.

Virgo, or the Maid, guideth the Womb, Midriff and Guts. And also she reigneth other-while in the Stomach, Liver, Gall, and Milt, and other nutriffe Limbs beneath the Midriffe; and these thræ are the Signs of Summer.

Libra, or the Ballance holdeth in the Navel, the Reins, and the lower parts of the womb.

The Scorpion kæpeth the Bladder, the Buttocks, and other privatives of Man or Woman.

The Sagitary dwelleth in the Thighs and Buttocks; and these thræ are signs of Harbest.

The Capricorn reigneth in the knées.

The Aquary governeth the Legs and Ankles

The Fish directeth the fæt: and these thræ be the signs of Winter.

The Disposition of the Planets.

SAturn, Jupiter, Mars, Sol, Venus, Mercury, Luna.

Saturnius is the cause of death, dearth & peace.

Jupiter is the cause of long peace, rest, and vertuous living.

Mars is the cause of dainstie, debate, and war.

Sol is the cause of life, health, and waxing.

Venus is the cause of lusty love and letchery.

Mercury is the cause of much spæch, merchandize and flights.

Luna is the cause of moistnesse, great waters, and violent floods.

Saturns hour is good and strong to do all things that asketh strength only, and to nought else, save to battel; for it is wondrous evil. That man or woman that hath the Star Saturn to his Planet, he is melancholly, black, and goeth slowly, he

he hath a void heart, wicked & bitter as wormwood, he will lightly be wroth, he is quarrelsome, witty, covetous and ireful, he eateth hastily, and is false and inclining to lie, with shining eyes as a Cat; he hath in the forehead a mark or wound of fire, he is poor, and his cloaths are rent unto a time. And thus he hath open signs, and all his covetous is by other mens possessions, and not by his own.

Jupiter's hour is good in all things, namely peace, love, accord: who that hath this Star to his Planet, he is sanguine, ruddy, and goeth a large pace, neither too swift nor too soft; his stature is semly and shining; he hath a fair visage, lovely semblance, red lips, fair hairs, broad face, good brows; his cloaths are good and strong; he is sweet, peaceable, and soft.

Mars's hour is evil, & better by night than by day: for it is Masculine on the night, and Feminine on the day; It is good to do any thing, but with great strength: by night it is good to enter battel, and also by day, but not so much good as by night. Who that hath this star to his planet, his making is of good defence, and oftentimes his face is red with blood, his face is small and subtil, and laughing, and he hath eyes as a Cat: and all the days of his life, he will accuse many men of evil; he hath a wound of a Sword in his face, he is most cholerick. And thus he hath open signs.

Sol's hour is the worst of all other hours, no man in his hour may do his will; save Kings

and

and Lords, and that with great strength: whoso in this hour entereth battle, he shall be dead there. Who that hath this star to his Planet, he hath sharp eyes, great speech, and wicked thoughts in his heart, he is wicked and avaritious, neither white nor black, but betwixt both: he hath a mark in his face, or a wound, and hath a wound in his body of fire, and he is right wicked and grudging in his deeds.

Venus hour is good in all things, and it is better on night, then on day, ever till mid-day, at mid-day it is not good, for the Sun covereth it. On Sunday the ninth hour is Venus hour; sue not then to any Lord nor Potentate; for if thou do, thou shalt find him wroth. Who that hath this star to his planet, namely, if he be born by night in Venus hour, he is white, & hath a round face, little forehead, round beard, he hath middle nose, and hairy eys; he is laughing and litigious, and he hath a mark in his face; his making is fair and plain, & oft-time his neather lip is greater then the upper. And who that is born under Venus, when she is not in ful power, he hath a sharp nose, and somewhat crooked, fair hairs, soft eyes of running water; he is a singer, he longeth much after games, and loveth them well, and his tales be sweet.

Mercurie's hour from the beginning to the middle, is good in all things; & from the middle to the end it is hard: and it is not much better on night then on day & each time of the night and day, he standeth before the Sun, or behind; therefore

fore he hath his power much more by night then by day; from morn, to the fifth hour of the day he hath his hour, & from thence to the ninth, he hath no power. Who then hath this star to his Planet, he hath a sharp stature, & a sharp long face, long eyes, long nose, great hairs on his eys, and thick narrow forehead, long beard, thin hair, long arms, long fingers, long feet, long head; he is meek and lovely, he will do each thing to certain space, he is more white then black, & oftimes right white, and he hath great shoulders: And who so is born more Mercurius, when he is not in his full power; that is to say, from the first hour of the day to the ninth, he is black & dry, he hath crowded teeth & sharp; he hath a wound in his body with fire, he is scourged with wands, or smitten with a sword, and men speak evil of him, for lying and man-slaughter.

The Moons hour is right good, & right evil, from the fourth day to the seventeenth it is good, namely, to all those that are born in it; and from the seventeenth day to the twentieth it is somewhat good, but not so good; and from the twentieth day, to the seven and twentieth day, it is evil, namely, to all those that are born in it. Who so hath that star to his planet, and is born thereunder, when it is in his full power, he hath a plain face, & pale, sometime quarrelling, & doth his wills to men, he hath a seemly semblance, & he is rich, and he hath mean stature, neither too long, nor too short: he hath straight lips and hollow eys. Who that is born under this star, when

it

it is not in full power, he hath a straight face and dyn, and is malicious, he hath little teeth, abulgnie, that is to say, a white streak in the ear

12. The condition of man discovered by Creatures.

1 NAturally a man is hairy as the Lion.
2 Strong and worthy as the Oxe.
3 Large and liberal as the Cock.
4 Avaricious as the dog.
5 Hardy and swift as the hart
6 debonaire and true, as the Turtle-dove.
7 Malicious as the Leopard.
8 Gentle and tame as the dove.
9 Crafty and guileful as the Fox.
10 Simple and mild as a Lamb
11 Shrewd as the Ape.
12 Light as the Horse.
13 Soft and pitiful as the bear
14 dear and precious as the elephant.
15 Good and wholesome as the Unicorn.
16 Vile and slothful as the asse
17 Fair and proud as the Peacock.
18 Gluttonous as the Wolf.
19 Envious as the Bitch.
20 Rebel and inobedient as the Nightingale.
21 Humble as the pigeon.
22 Fell and foolish as the Ostrich.
23 Profitable as the pismire.
24 dissolute and vagabond as the Goat.
25 Spiteful as the pheasant.
26 Soft and meek as the chicken.
27 moveable and varying as the fish.
28 Lecherous as the Boar.
29 Strong and puissant as a camel.
30 Traiterous as the mule.
31 Advised as the mouse.
32 Reasonable as an Angel.

And therefore he is called the little world, or else he is called all Creatures, for he doth take part of all.

13. The

13. The Description of the four Elements, and of the four Complexions, with the four Seasons of the year, and the twelve Signs for each Month.

IN each man and woman reigneth the Planets, and every Sign of the Zodiack, and every prime Quality, and every Element, and every Complexion; but not in every one alike; for in some men reigneth one more, and in some reigneth another; and therefore men be of divers manners, as shall be made apparent.

14. Of the four prime qualities.

FOur prime Qualities there be; that is to say, Coldnesse, Heat, Drinesse, & Moisture, which be contraries, and therefore they may not come nigh

nigh together without a mean: for the hotnes on the one side bindeth them together, and coldnesse on the other side. Also hotnesse and coldnesse are two contraries; and therefore they may not come nigh together without a mean, for the moistnesse on the one side bindeth them together, and drinesse on the other. Moistnesse is cause of every thick substance, and of every swéet taste: And there again, drinesse is cause of every thin substance, and of every sower stinking taste: and also hotnes is cause of every red colour, and large quantity: there again, coldnes is cause of every white colour, and little quantity. These four prime Qualities in their combination, make the four Elements, Air, moist and hot; the Fire hot and dry; the Earth dry and cold; the Watrr cold and moist. The Air and Earth are two contraries, and therefore they may not come nigh together: but as fire binds them on the one side, and the water on the other side. Also fire & water are two contraries, & therefore they may not come nigh together: but as the air betwéen them binds on the one side, and the earth on the other side. The fire is sharp, subtile, and moveable: The air is subtile, moveable, corpulent, & dull: The earth is corpulent and thick: The water is moveable, corpulent and dull. The earth is corpulent dull, and unmoveable. In the heart of the earth is the Center of the world: that is to say, the midst point, and in every Center is Hell. And there again about the fire are the stars, & about them in heaven Chrystaline; that

that is to say, waters of all bliss, departed in nine orders of Angels: then is heaven in the highest rooms, & largest. And there again is hell in the lowest, narrowest, and straitest place.

Right as there be four Elements, so there be four Complexions, according in all manner of qualities to these four Elements.

The first is Sanguine; that is to say, blood gendred in the Liver, Limbs, and like to the Air.

The second is Choler, gendred in the Gall, and like thereto; and it is according to the fire.

The third is Melancholly, gendred in the Milt, and like to the dregs of blood, and it accordeth to the earth.

The fourth is Flegm, gendred in the lungs, like to Gall, and it accordeth to the Water.

A Sanguine man much may, and much coveteth, for he is most hot.

A Cholerick man much coveteth, and little may, for he is hot and dry.

A Melancholious man little may, and little coveteth, for he is dry and cold.

A Flegmatick man little coveteth, and little may, for he is cold and moist.

A Sanguine man is large, lovely, glad of cheer, laughing, and ruddy of colour, stedfast, fleshy, right hardy, mannerly, gentle, and well nourished.

A Cholerick man is guilteful, false, and wrathful, traiterous, and right hardy, small, dry, and black of colour.

A Melancholious man is envious, sorry, covetous, hard, false, guileful, dreadful, slothful, and clear of colour.

A Flegmatick man is a slumbry, sleepy, slow, sleighful, rhumatick, dull, and hard of wit, fat visage, and white of colour.

15. The Year divided with the knowledge of the state of Mans body by Urine.

IN the year be four Quarters, ruled by these four Complexions: that is to say, the Spring, Summer, Harvest and Winter: Spring hath three months, that is to say, March, April, May, and it is Sanguine complexion. Summer hath also three months, that is to say, June, July, and August, and this Quareter is Cholerick Complexion. Harvest hath also three months, that is to say, September, October, and November, and this Quarter is Melancholius Complexion. Winter hath also three months, that is to say, December, January, and February, and this Quarter is flegmatick Complexion.

Each day also these four Complexions reigneth; that is to say, from three after midnight, to nine, reigneth Sanguine: and from nine after midning, to three after mid-day, reigneth Choler: and from three after mid-day, to nine after mid-day, reigneth Melancholly: and from nine after mid-day, to three after midnight, reigneth Flegme.

Also in the four Quarters of the world, reigneth these four Complexions: that is to say, Sanguine in the East, Choler in the South, Melan-

cholly

tholy in the Weſt, and Flegm in the Nozth.

Alſo the four Complexions reign in the four Ages of Man; that is to ſay, Choler in Child-hood, Sanguine in Man-hood, Flegme in Age, and Melancholy in old age. Child-hood is from the birth to fourtéen years full down: Man-hood is from thence to thirty years of age, and from thence to fifty years. And old age from thence to fourſcoze years, and ſo forth to death.

All theſe four Complexions reign in the four parts of mans body.

Choler raigneth in all the foulet Limbs, from the breſt upward.

Sanguine reigneth in all ſmall Limbs, from the Midrif to the Weſand.

And Flegme raigneth in all nouriſhing limbs, from the Reins to the Midziffe.

And Melancholy raigneth in all Limbs, from the Reins downward.

Wherefoze every mans Urine is caſt in four; that is to ſay, Cozkill Superfice, middeſt of the ground, every part of the Urine to his part of Mans body: and therefoze to four things in every Urine we muſt take hèd; that is to ſay, Subſtance, Quantity, Colour, and the Content. Thzée Subſtances there are; to ſay, Thick, Thin, and Midle.

Thick ſubſtance betokeneth very much moiſtneſſe.

Thin ſubſtance betokeneth much dzineſſe.

A middle ſubſtance betokeneth temperance.

Alſo thzée quantities be in Urine, that is to ſay, much, little, mean.

Much quantity betokeneth great cold.

Little quantity betokeneth great heat.

Mean quantity betokeneth temperance.

Also take heed to the taste, whether it be swéet or not.

Swéet taste betokeneth health: And other taste betokeneth sickness.

Also in Urines be twenty colours: of the which the first ten betokeneth cold, and the other ten betokeneth heat.

The ten colours that betokeneth cold, are these.

The first is black, as dark coal, and cometh of livid going before.

The second is like to lead, and those two betoken mortification.

The third is white as clear water.

The fourth is lactick, like to whey.

The fifth is carapose like grey russet, or to Camels-hair.

The sixth is yellow, like to fallow leaves falling off trées; and those four colours betoken indigestion.

The seventh is sub-pale, that is to say, not full pale.

The eighth pale, like to some sodden flesh.

The ninth is subsitrine, that is to say, not full sitrine.

The tenth is sitrine, like to pomsiter, or to right yellow flowers.

And these four colours betoken digestion.

Now we have séen the colours which betoken cold; so we will sée the other ten which betoken heat.

The

The first is subzuse, that is to say, not full ruse.

The second ruse, like to fine gold.

And those two colours betoken perfect digestion: so the urine be middle of substance, middle of quantity, sweet of taste, and without contents.

The third is subzuse, that is to say full red.

The fourth is red like Saffron diet.

The fifth is subrugund, that is to say, not full rubigund.

The sixth is rubicund, like a strong flame of Fire. And these four colours betoken passing of digestion.

The seventh Ynopose, like to white wine.

The eighth is Kinancs, like to rotten blood.

And these two betoken adustion.

The ninth is grén as the Cole-stock.

The tenth is as black as clear black hozn, and this black cometh of a green going before. And these two betoken adustion and death.

In Urine be eighteen contents, that is to say, circle, amupul, grains, clouds, scum, matter, fatnesse, humour, blod, grabel, hairs, scales, brain, crinodose, spzem, dust: esks, sedimen, oz ypostas.

The Circle sheweth all the qualities of y head.

Ampul, that is to say, Creme, sheweth also the brain disturbed.

Grains betoken of rhume and glut.

Clouds sheweth vice in the small limbs.

Scum, that is to say, foam, sheweth ventose, and often the Jaundies.

After, that is to say, quitture sheweth vice of the reins of the Bladder oz the Liver.

Fatnesse, as oyl drops, sheweth the wasting and dissolution of the body, namely of the loyns.

Hymour like gler, or like dregs of blod, or rotten gall, it sheweth vice of the mid-riff, or above, or beneath.

Blod, sheweth vice of the Liver, or of the reins, or of the bladder.

Grabel, sheweth the Stone.

Hairs, sheweth the dissolution of the fatnesse of all the body, especially the reins.

Scalos and bran, sheweth the third spice of Feverick incurable.

Sperm, that is to say, man-kind, sheweth too much leachery.

Dust, sheweth the Gout, or a woman conceived.

Eskes, the privy harnesse to be grieved.

Sedimen, that is to say, clods in the ground of the urine, or breaking upward.

The circle called Ipostas, that is to say, the ground, and it hath most signification of all, and namely, of the lower parts.

Of every mans body be four principal limbs, that is to say, Soulet Limbs, small Limbs, nourishing Limbs, and gendring Limbs.

Soulet Limbs, be the brains, and all that are thereabout down to the weisand.

Small Limbs be the heart and the lungs, and all that be about them, betwixt the weisand and the mid-riffe.

Nourishing limbs, be the liver, milt, gall, and guts, and all that be about them, betwixt the weisand and the mid-riffe, and the reins.

Gendring

Gendzing limbs, be the reins, bladder, priuy-harnelle, and the limbs about from the reins downward.

16. An A. B. C. whereby thou mayest know what Planet every man is born, his fortune, and time of his death.

A. 1. I. S. 1. B. K. 2. Q. R. 2. G. L. 3. D. Y. 4. C. D. 6. H. 2. T. 7. F. 8. P. 1. X. 9.

Divide this by 9. unto a humzed: and if 1. or 8. be ouer, then the Sun is his Planet, if 2. or 9. be ouer, then Venus is his Planet: if 3. be ouer, then he is of Mercury: if 4. be ouer, then he is of the Moon: if 5. be ouer, then he is of Saturn: if 6. be ouer, then he is of Jupiter: if 7. be ouer, then he is of Mars.

Adam 31. Andren 1. Aldon 25. Nuso. 12. Benaster is in 9. Becus 9. David 9.

Also here followeth another A. B. C. to know by, of what Sign in the Zodiack every man is; that is to say, under which Sign he is born, and to which Sign he is most like. Also hereby thou mayest know his fortune, and the moment in the which he shall die. Also hereby thou mayest know thy fortune, and in fortune of many things, Towns, Cities, and Castles.

A. 2. B. 2. C. 20. D. 41. E. 5. F. 24. G. 3. H. 20. I. 10. K. 13. L. 42. M. 12. N. 22. O. 21. P. 21. Q. 24. R. 27. S. 22. T. 91. V. 13. X. 20. Y. 20. Z. 7.

If thou will know by this A. B. C. any man, as is said before, take his name, & his Mothers

name. And also if thou wilt know of any Town by this A. B. C. as it is said before, then take that Town's Name, and the Name of the City Jerusalem, for that is the Mother of all Towns, and then account the Letters of the Names by the number of this A. B. C. and when thou hast all done, divide this by 28. and if 1, or 2. be over, then that thou seekst longeth to the weather, and if 3, 4, or 5. be over; then that that thou seekest longeth to the Bull; and if 6, or 7. be over, then longeth it to the Twins; and if 8, or 9. be over, then longeth it to the Crab; and if 10, 11, or 12. then longeth it to the Lyon; and if 13, or 14. then longeth it to the Virgin: and if 15, or 16. be over, then longeth it to the Ballance: & if 17, 18, or 19. then longeth it to the Sagitary, and if 22, or 23. then longeth it to the Capricorn; and if 24, or 25. then longeth it to Aquary; and if 26, 27, or 28. then longeth it to the Fish.

Another Alphabet.

Divide any thing in seven by the Proper Name of those letters: I will tell which of the 7. it is, by the other number divided by nine.

A	3	G	2	M	25	T	2
B	4	H	5	N	12	U	23
C	2	I	3	P	13	X	98
D	2	K	5	Q	15	Y	56
E	2	L	6	R	8	Z	56
F	4	O	25	S	13		

18. To

18. To know the weather that shall be all the year, after the change of every Moon, by the Prime days.

Sunday Prime, dry Weather.
Sunday Prime Moist Weather.
Tuesday Prime, cold and windy.
Wednesday Prime, mervailous.
Thursday Prime, fair and clear.
Friday Prime, fair and foul.
Saturday Prime, rain.

19. A Rule to know upon what Letter, what Hour, what Minute, as followeth.

Prime upon	Hours,	Minutes.
A	29	9
B	4	5
C	13	1
D	20	18
E	28	12
F	21	4
G	13	40

Hermaze thus reigneth these seven Planets. First reigneth *Saturn*, then Jupiter, then Mars, then Sol, then Venus, then Mercury, & then Luna. Saturn is Lord on Saturday, Jupiter is Lord on Thursday, Mars is Lord on Tuesday, Sol on Sunday, Venus on Friday, and Mercury on Wednesday, and Luna on Monday; *Saturn*, Jupiter, Mars, Sol, and Mercury, is Masculine; that is

to say, Man-kind: Venus and Luna are feminine; that is to say, Women-kind: Saturn, Mars, and Luna, are evil Planets: Jupiter, Sol, and Venus be good Planets; Mercury is changeable.

On Saturday, the first hour after midnight, reigneth *Saturn*, the second hour Jupiter, the third hour Mars, the fourth hour Sol, the fifth hour Venus, the sixth hour Mercury, the seventh hour Luna.

And then again, *Saturn* the eighth hour, and Jupiter the ninth hour, Mars the tenth hour, Sol the eleventh hour, Venus the twelfth hour, Mercury the thirteenth hour, and Luna the fourteenth hour.

Then again, the third day of time, Saturn the fifteenth hour, Jupiter the sixteenth hour, Mars the seventeenth hour, *Sol* the eighteenth hour, Venus the nineteenth hour, Mercury the twentieth hour, and Luna the one and twentieth hour.

And again, the fourth time, Saturn the 22 hour, Jupiter the 23 hour, Mars the 24 hour; and then beginneth Sol, in the hour after midnight on the Sunday, Venus the second hour, Mercury the third hour, Luna the fourth hour, Saturn the fifth hour, and so forth hour by hour, and Planet by Planet in order as they stand, each Planet to his own day, reigneth evermore certainly the first hour, the eighth hour, the fifteenth hour, and the 22 hour, and so forth, every one after another, and next after that reigneth the Planet that is next in order as thus, Saturn, Jupiter, Mars, Sol, Venus, Mercury, and Luna.

20. Of the most best and profitable days that be in the year to let blood.

IN the beginning of March; that is to say, the sixth and the tenth day, thou shalt draw out blood of thine arm.

In the beginning of April, of the left arm, and that in the 11. day for thy sight. In the end of May of which arm thou wilt, and that against the Fever: and if thou so doest, neither thou shalt lose thy sight, nor thou shalt have no Fevers how long thou livest.

Quot retinente vita & non sit mortis Imago
Si semper fuerint vivens morietur & infra.

	Goodhap.	Mishap.	Mishap.	
Best.	1	13		Sorrow. Death.
	2	14	24	
	3	16	26	
	4	17	23	
Best.	6	18	27	
	11	8	10	
		20		

Est vesper Esplaton Deam pulle Philosoph'e.

Vita.	7	19		Heaviness. Joy.
	5	21	28	
	9	22	29	
	12	25	30	
Vita.	15			

Mis. Joy. Joy.

Collige

Collige per numeros aliquid cupus esse Phandre
junge simulatum feriaque diem.

A	3	K	15	R	4
B	6	L	21	S	29
C	12	M	19	T	28
D	20	N	22	U	4
E	26	O	20	X	6
F	25	P	14	Y	6
G	3	Q	16	Z	3

Sunday	13	Thursday	11
Munday	18	Friday	15
Tuesday	15	Saturday	26
Wednesday	25		

Thus endeth the spear of Platon.

WHosoever in the seventh day of March is let blood in the right arm, and in the eleventh day of April in the left arm, he shall not lose the sight of his eyes.

In the four or five last days of May, if both arms be let blood, he shall have no Fevers.

Whosoever in the first day af each month, falleth in any infirmity, the third day ensuing is to be feared, which if he passe, he shall escape till thirty days. Whoso falleth in the second day, though he be long sick he shall be delivered. He that falleth in the third day, at next Change shall be delivered. He that falleth sick in the fourth day, he shall be grieved to the twenty eight day, which if he passe he shall escape. He that falleth sick the fifth day, though he suffer grievously, he shall escape. He that falleth the sixth

sixth day, though he seem to be healed, neverthelesse in the fifth day of the other month he shall be dead. He that falleth the seventh day with grief, he shall be delivered. He that falleth the eighth day, if he be not whole at the twelfth day, he shall be dead. He that falleth on the ninth day, though it be with great griet, he shall escape. He that falleth on the tenth day, without doubt he shall be dead. He that falleth the eleventh day, he shall be delivered the next day. He that falleth the twelfth day, except he be delivered within two days, within fiften he shall be dead. He that falleth the thirteenth day, till the eightéenth day he shall be sick, which if he passe, he shall escape. He that falleth sick the fourteenth day, shall abide sick till the fifteath day, and so he shall escape. He that falleth sick the fistenth day, except he recober within eightæn daps, he shall be dead. He that waxeth sick the sixteenth day, though he be grieved twenty four daps, the twenty eighth day shall escape. He that waxeth sick the seventeenth dap, he shall die the tenth day. He that waxeth sick the eighteenth day, son shall be healed. He that waxeth sick the nineteenth dap, also shall escape. He that waxeth sick in the 20 dap, in the fifth dap he shall escape: but neverthelesse in the month following he shall be dead. He that waxeth sick the twenty first dap, except he run into peril of dead, within ten daps of the other month, he shall be delivered. He that waxeth sick the twenty second dap, except he run into peril of death, within ten

daps

dayes of that other month, he shall be delibered. He that waxeth sick the twenty third day, though it be with grievousnesse of pain, in the other month he shall be delibered. He that waxeth sick the twenty fourth day, in the twenty seventh day he shall be delibered; but nevertheless in the month following he shall be dead. He that waxeth sick the twenty fifth day, though he suffer a little, nevertheless he shall escape. He that waxeth sick the twenty sixth day, though he suffer to the out-passing, nevertheless in that other month he shall be delibered. He that falleth sick in the twenty seventh day, it menaceth death. He that falleth sick in the twenty eighth day, it menaceth death. He that falleth sick in the twenty ninth day, by little and little in that other month he shall be delibered. He that falleth sick on the thirtieth day, it is a doubt whether he shall passe any of these. Also he that waxeth sick in the 31 day, whether he shall escape it is unknown.

51. Here followeth the nature of the twelve signs.

ARies is hot and dry, of the nature of the fire, and governs in the head and face of man, and it is good for bleeding, when the Moon is in it, save in the part it governeth & ruleth.

Taurus is evil for bleeding.

Taurus is dry and cold, of the nature of Earth, and governeth the neck, and the knot under the throat, and is evil for bleeding.

Geminy is evil for bleeding.

Geminy

Geminy is hot and moist, of the nature of the air, and governeth the shoulders, the arms and hands, and is evil for bleeding.

Cancer is indifferent for bleeding.

Cancer is cold and moist, of the nature of water, and governeth the breast, the stomack, and milt, and is indifferent, neither too good, nor too bad for letting blood.

Leo is evil for bleeding.

Leo is hot and dry, of the nature of fire, and governeth the back and the sides, and is evil for blood letting.

Virgo is indifferent for bleeding.

Virgo is cold and dry, of the nature of the earth, and governeth the womb, and the inward parts, and is neither good nor evil for bleeding, but between both.

Libra is right good for bleeding.

Libra is hot and moist, of the nature of the air, and governeth the navel, the reins, and the lower parts of the womb, and is very good for bleeding.

Scorpio is indifferent for bleeding.

Scorpio is cold and moist, of the nature of the water and governeth the members of man, and is neither good nor bad for bleeding, but indifferent between both.

Sagitarius is good for bleeding.

Sagitarius is hot & dry, of the nature of fire, and governeth the thighs, and is good for bleeding.

Capricornus is evil for bleeding.

Capricornus is cold and dry, of the nature of

the

the earth, and governeth the knees, and is evil for bleeding.

Aquarius is indifferent for bleeding.

Aquarius is hot and moist, of the nature of air, and goverueth the Legs, and is neither good nor well for bleeding.

Pisces is indifferent for bleeding.

Pisces is cold and moist, of the nature of water, and goverueth the Feet, and is neither good nor evil for bleeding, but indifferent.

No man ought to make incision, nor touch with iron the members governed of any sign, the day that the Moon is in it, for fear of the great effusion of blod that might happen.

Nor in like wise when the Sun is in it, for the great danger & peril that might follow thereof.

22. The Anatomy of Mans Body, with the number of the Bones, which is in all two hundred forty eight.

IN the top of the head is a bone that covereth the brain, the which Ptolomeus called the capital bone. In the scull be two bones, which be called Parietals, that holdeth the brain close and stedfast. And more lower in the brain, is a bone called the crown of the head; and on the one side, and on the other, be two holes, within the which is the Palats, or roof bone. In the part behind the head be four like bones, to which the chain of the Neck holdeth. In the Nose be two bones. The Bones of the Chapes above be eleven, and of the nether Jaw be two above the opposite of the Brain, there is one behind named Collateral,

ral. The Bones of the Teeth be thirty eight before, four above, and four underneath, sharp edged for to cut the Morsels, and there is four sharp, two above, and two underneath, and are called Conines, for they be like Conies teeth: After that are sixteen that be as they were Hammers, or grinding teeth, for they chew and grind the Meat the which is eaten, and there are four above on every side, and four underneath: And then the four Teeth of Sapience on every side of the Chaps, one above, and one underneath. In the Chin from the head downward are thirty Bones, called knots or joynts: In the Breast before be seven bones, and on every side twelve Ribs: By the Neck, between the Head and Shoulders are two Bones named the Sheers, and the two shoulder-blades: From the Shoulders to the Elbows in each arm, is a bone called Ajutor: From the Elbow to the hand bone, in every arm be two bones that are called Cannes: in each hand be eight bones, above the palm be four bones, which are called the comb of the hand. The bones in the finger in each hand be fifteen, in every finger three. At the end of the ridge are the huckle bones, whereto are fastned the two bones of the thigs: in each knee is a bone called the knee plate. From the knee to the foot in each leg be two bones called Cannes, or Marry-bones. In each foot is a bone called the anckle or pin of the foot, behind the anckle is the heel-bone in each foot, the which is the lowest part of a man, and above each foot is a bone called

called the hollow bone. In the plant of each foot be four bones, then are the tombs of the foot, in each of which are five bones: the bones of the toes in each foot are fourteen: Two bones are before the belly for to hold it stedfast with the two branches. Two bones in the head behind the ears, called Oculares: we reckon not the tender bones of the end of the shoulders, nor of the sides, nor divers little gristles and spelders of bones, for they are comprehended in the number aforesaid.

23. The use and order of Phlebotomy, with the names of the Veins, and where they rest.

THE Vein in the midst of the Fore-head would be letten blood for the ach and pain of the head, and for Fevers, Lethargy, and for the Megrim in the head.

About the ears behind be two Veins, the which be

be let blood to give clear understanding, and vertue of light hearing, and for thick breath, and for doubt of Measelry or Lepry.

In the Temple be two veins, called the Arteries, for that they beat, which are let blood, for to diminish and take away the great repletion, and abundance of blood that is in the brain, that might annoy the head and the eyes, and it is good against the Gout, the Pegrim, and divers other accidents that may come to the head. Under the tongue are two veins that are let blood for a sickness called the Sequary, and against the Swelling and Apostumes of the throat, and against the Squinancy, by the which a man may dye suddenly for default of such bleeding.

In the neck are two veins called Originals, for that they have the course, and abundance of all the blood that governeth the body of man, and principally the Head; but they ought not to be let blood without the counsel of the Physician: and this bleeding availeth much to the sickness of the Lepry, when it commeth principally of the blood. The vein of the heart taken in the arm, profiteth to take away humours, or evil blood, that might hurt the chamber of the heart, and is good for them that spit blood, and that are short-winded, by the which a man may die suddenly, for default of such bleeding. The vein of the Liver taken in the arm, swageth the great heat of the body of man, and holdeth the body in health; and this bleeding is profitable also against ỳ pellowixes, and apostumes of the Liver, and against

the Palsie, whereof a man may die for default of such bleeding.

Betweén the master finger and the léech, Anger to let blood helpeth the dolours that come in the stomack and side, as Botches, and Apostumes, and divers other accidents that may come to these places by great abundance of blood and humours.

In the sides betweén the womb and the branch are two veins, of the which that of the right side is let blood for the dropsie, and that of the left side for every sickneſſe that cometh about the Milt; and they should bléd according to the fatneſſe or leanneſſe of the party: take good héed at four fingers nigh the incision; and they ought not to make such bléding without the counsel of the Physician.

In every foot be three veins, of the which three, one is under the ancle of the foot, named Sophon, the which is let blood for to asswage and put out divers humours, as botches and Impostumes that commeth about the groins, and profiteth much to women, to cause the menstruosity to descend, and delay the Emroids that cometh in the secret places, and other like.

Betweén the wells of the fóet, and the great toe, is a vein, the which is let blood for divers sickneſſes and inconveniences, as the pestilence, that taketh a person suddenly by the great super-abundance of humors: this bléding must be made within a natural day; that is to say, within 24 hours after the sickneſſe is taken, of the

Pati-

Patient, and before that the Feaver came on him; and this bleeding ought to be done according to the corpulence of the Patient.

In the angles of the eyes be two veins, the which be let blod for the redneſſe of the eyes; or watry, or that runneth continually, and for divers other ſickneſſes that may happen and come by over great abundance of humours and blod.

In the vein of the end of the noſe is made bleeding, the which is good for a red pimpled face, as red drops, puſtules, ſmall ſcabs, and other infections of the heart, that may come therein by too great repletion, and abundance of blod and humours, and it availeth much againſt pimpled noſes, and other like ſickneſſes.

In the mouth in the gums be four veins: that is to ſay, two above, and two beneath, the which be let blod for chauſing and canker in the mouth and for toth-ach.

Betwæn the lip and the chin is a vein, that is to let blod to give amendment unto them that have an evil breath.

In each arm be four veins, of the which the vein of the head is the higheſt, the ſecond next is from the heart, the third is of the Liver, and the fourth is from the Hilt, otherwiſe called the low Liver vein.

The vain of the head taken in the arm, ought to bled for to take away the great repletion and abundance of blod that may annoy the head, the eyes, and the brain, and availeth greatly for changeable heats, and ſwelling faces, and red,

and for divers other sicknesses that may fall and come by great abundance of blood.

The vein of the Milt, otherwise called the low vein, should bleed against Feaver Tertians and quartains, and it ought to be made a wide, and a lesse deep wound than in any other vein, for fear of wind that it may gather; and for a more inconvenience, for fear of a sinew that is under it, that is called the Lezard.

In each hand be three veins, whereof that above the thumb ought to bleed, to take away the great heat of the visage, and for much thick blood and humours that be in the head, and this vein delayeth more then that of the arm.

Between the little finger and the leech finger letting of blood, that greatly availeth against all Feavers, Tertains, and Quartains, and against the Flames and divers other lettings, that come to the paps and milt.

In the thigh is a vein, of the which bleeding availeth against pain of the Genitals, for to put out of mans body humours that are in ỳ groins.

The vein that is under the ancle of the foot without, is named Sciot, of the which bleeding is much worth against the pain of the flanks, and for to make, avoid and issue divers humours which would gather in the said place; and it availeth greatly to women to restrain their menstruosity, when they have too great abundance.

24. Of the Year, with the growth of things.

There be in the year four quarters, the which are named thus, Ver, Hyems, Æstas, and Autumnus,

Autumnus; These are the four seasons in the year. Prime time is the spring of the year, containing February, March and April. In these three months every green thing growing beginneth to bud and flourish.

Then commeth Summer, as May, June, and July, and in these three months every herb, grain, and tree is in his most strength and beauty, and then the *Sun* is at the highest. Next cometh Autumn, as August, September, & October, wherein all fruits wax ripe, and are gathered and housed.

Then cometh, November, December, and January, & these three months be in the Winter: that time the Sun is at the lowest, and is of little profit. We Astronomers say, That the Age of man is threescore and twelve years, and that we liken but one whole year; for evermore we take six years for every moneth, as January or February, and so forth: for as the year changeth by the twelve moneths, into twelve divers manners, so doth man change himself twelve times in his life, by twelve ages, and every six times six maketh thirty six, and then man is at the best, also the highest; and twelve times six maketh threescore and twelve, and that is the age of man. Thus you may count and reckon for every Month six years, or else it may be understood by the four quarters and seasons of the year, so man is divided into four parts, as to youth, strength, wisdom, and age. He is to be eighteen years young, eighteen years strong,

eighteen year in wisdom, and the fourth eighteen years to go to the full age of threescore and twelve.

15. The change of Man twelve times according to the Months.

He must take the first six years for January, the which is of no vertue nor strength, in the season nothing on the earth groweth. So man after that he is born, till he be six years of age, is of little or no wit, strength or cunning, & may do little or nothing that commeth to any profit.

Then cometh February, and then the days lengthen, and the Sun is more hotter; then the fields begin to wax green. So the other six years till he come to twelve, the child beginneth to grow bigger, and is apt to learn such things as is taught him.

Then cometh the month of March, in which the Labourer soweth the Earth, and planteth trees, and edificeth Houses. The child in these six years waxeth big, to learn doctrine & science, and to be fair and pleasant, and loving; for then he is eighteen years of age.

Then cometh April, that the earth and the trees are covered with green flowers, and in every part goods increase abundantly.

Then cometh the young man to gather the sweet flowers of hardiness; but then beware that cold winds and storms of Vices beat not down the flowers of good manners, that should bring a man to honour, for then he is twenty four years of age.

Then

Then cometh May, that is both fair and pleasant: for then Birds sing in Woods and Forrests night and day, the Sun shineth hot: then man is most lusty, mighty, and of proper strength, and seeketh, playes, sport, and manly pastimes, for then he is full thirty years of age.

Then cometh June, and then the Sun is at the highest in his Meridional; he may ascend no higher in his Station. His glimering golden beams ripeneth the Corn: and then man is thirty six years, he may ascend no more, for then nature hath given them courage and strength at the full, and ripeneth the seeds of perfect understanding.

Then cometh July, that fruits be set on running, and our Corn a harding; but then the Sun beginneth a little to descend downward. So the man goeth from youth toward age: and beginneth for to acquaint him with sadnesse, for then he is come to forty two years of age.

After that cometh August, then we gather in our Corn, and also the fruits of the earth, and then man doth his diligence to gather for to find himself, to maintain his wife, children & houshold when age cometh on him, and then after that six years, he is forty eight years of age.

Then cometh September, that winds be made, and the fruits of the trees be gathered: and therewithal he doth freshly begin to garnish his house, and make provision of needful things, for to live with in winter, which draweth very near: and then man is in his most freshest and cove-

tous estate, prosperous in wisdom, purposing to gather and kéep as much as shall be sufficient for him in his age, when he may gather no more: and then he is fifty four years of age.

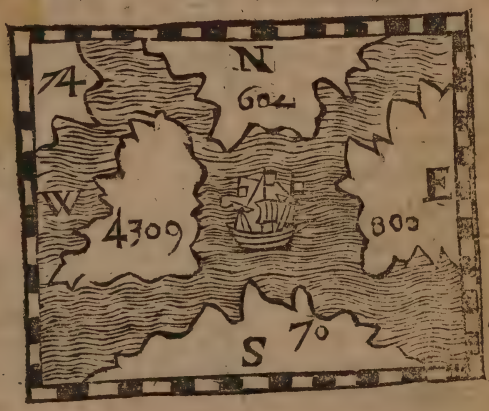
Then cometh October, when all is gathered, both Corn and other manner of fruits, also the Labourers Plow, and sow new seeds in the Earth for the year to come. And then he that nought soweth, nought gathereth: and then in these six years a man shall take himself unto God for to do penance and good works, and then the benefits the year after his death, he may gather and have spiritual profit; and then man is fully the term of threescore years.

Then cometh November that the days be very short, and the Sun in a manner giveth but little heat, and the trees lose their leaves, the fields that were green look hoar and gray; then all manner of herbs are hid in the ground, and then appeareth no flower, and winter is come, that the man hath understanding of age, and hath lost his kindly heat and strength; his téeth begin to rot and fail him, and then hath he little hope of long life, but desireth to come to the life everlasting: and these six years maketh him threescore and six years of age.

Last of all cometh December, full of cold, with frost and snow, with great winds, and frozen weather, that a man cannot labour, the Sun is then at the lowest, the trees and the earth are hid in snow, then it is good to hold them nigh the fire, and to spend the goods that they got in th

the summer. For then men begin to wax crooked and feeble, coughing and spitting, and loathsome, and then he loseth his perfect understanding, and his Heirs desire his death: and these six years maketh him full threescore and twelve years, and if he live any longer, it is by his good guiding and dieting in his youth; howbeit, it is possible that a man may live till he be a hundred years of age; but there be few that live so long.

26. The Rutter of the Distances of Harbours and Havens in most parts of the World.



The compasse of England round about, is 4309 miles.

Venice doth stand from Flanders East and by South 800 miles.

And the next course by Sea from Flanders to Jaff

Jaff, is this, from Sluse to Calais is 70 miles.
From Calais to Bucheffe 80 m.
From Bucheffe to Lezard 260 m.
From Lezard to Capfenesther 650 m.
From Capfenesther to Lisbon 283 m.
From Lisbon to Cape Saint Vincent to the Straits 240 m.
From the Straits of Gibzalter unto the Isle of Sardine 110 m.
From Salsitana in Sardine to Inalta is 460.m
From Inalta the course of Saragoza and Sicil, to sail to Jaffe in Surrey 1800 m.
From Jaffe to Baffe, to Cypze, to the Castle Roge 200 m.
From Castle Roge to Rhodes 100 m.
From Rhodes to Candy 250 m.
From Candy to Modon 300 m.
From Modon to Cozsue 300 m.
From Cozsue to Venice 800 m.

The length of the Coasts of Surrey, of the Sea-coasts, is from the Gulf of Ermony, to the Gulf Dalarze, next the South and by West from Lularia to Ryse 65 m.
That is to understand, from Lazaria in Eremony to Soldin, that cometh from the River comming to Antioch 70 m.

And from Soldin to the Port of Lycha, next unto the South
From Lycha to the Port of the South 50 m.
From Torosa unto the Port of Tripol, South 50 m.

From

From Bernet to Acres, South and by West 70 miles.
From Acres to Port Jaffe, South and by West, 70 miles.
From Port Jaffe to Port Delazara, South South 130 m.
From Damiat to Sariza in Surry, to Damiat in Egypt 180 m.
From Damiat to Babylon, Alchare, 80 m.
From Damiat to Alexandria 110 m.

The length of Mare Major, is from the Gulf St George, in the middest of the Gulf that is betwixt Tarpesond, Lenoskopoly, to the Port Pessembre, West from St. George, 1060 m.
The bredth of the West end, is from the Bras St. George of Constantinople upon the River Danubius, next the North from S. George Bras. 560 m.

From Pero to Caffa in Tartary, Northeast, 600 m.
From Caffa to the straits of Tae, Northeast, 100 m.
The Gulf of Tane is about 600 m.
The Cape of Caffa is about 600 m.
From the head of Tane to Sanaskopoly 4 m.
From Sanaskopoly to Trapesond by West, 250 m.
From Trapesond to Synopia, next to the South 430 m.
From Synopia to Pero, next to the West, Southwest, 230 m.

From

From Pera to Pellamber, next the Nothwest, 230 m.

From Pellamber to Panchzo, Nozth, Nozth-east, 160 m.

From Panchzo Castro to Danobia, Nozthealt, 130 m.

From Danobia to the straits of Caffa, next the East 200 m.

The Compass of the Islands.

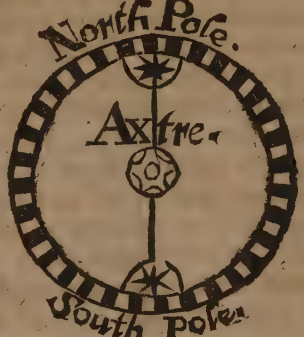
The Isle Cypze is about	500 m.
The Isle of Rhodes is about	180 m.
The Isle of Lange is about	80 m.
The Isle of Negre Pont is about	300 m.
The Isle of Cicillia is about	737 m.
The Isle of Sardine is about	700 m.
The Isle of Great Bzittain is about	2000 m.
The Isle of Ireland is about	1700 m.
The Pzincipality of Parre is about	700 m.

Thus endeth the Rutte: of the Distance from one Port or Countrey to another.

27. Of the Axtree and Poles.

The Diameter of the wozld is called his Axtree, whereabout he moveth, and the ends of the Axtree are called the Poles of the wozld. Of whom one is called the Nozth Pole, and the other the South Pole. The Nozthern is he that is always seen in our Habirations; And the Southern

Southern is that which is never seen above our Horizon. And there are certain places on earth,



whereas the Pole that is ever in our sight, cannot be seen with them that dwell there: and the other Pole which is ever out of your sight, is in sight to them. Again, there is a place on Earth, where both the Poles have even like situation in the Horizon.

28. Of the Circle of the Sphear.

SOme of the Circles of the Sphear be parellesse, some oblique, some others go crosse over the Poles. The parallels are they that hath the same Poles as the World hath; and there be five Parallel Circles the Artick, the Estival, Tropick, the Equinocial. The Artick Circle is even the greatest of all those Circles that we have continually in sight, and he scarcely toucheth

eth the Horizon in the point, and is altogether presented above the earth.

And all the Stars that are included in this circle neither rise nor set; but a man shall espie them all the night long, keep their course round about the Pole. And that Circle in our habitation is drawn of the further foot of Ursa Major. The Estival Circle, most Northward of all the Circles that be made of the Sun, whom when the Sun remooveth into, he turneth back from his Summer Circuit, then is the longest day of all the year, and the shortest night; and after the Summer return, the Sun shall not be perceived to progresse any further toward the North, but rather to recoil to the contrary parts of the world; wherefore in Greece this Circle is called Tropocos, the Equinocial Circle is the most greatest of all the five parallel Circles, & is so parted by the Horizon, that the one half circle is above the earth, the other half circle lieth under the Horizon. The Sun being in his Circle, causeth two Equinocials, the one in the Spring, and the other in the Harvest. The Bzumal Tropick is a Circle most South of all the Circles, that by the moving of the world, be described of the Sun; which when the Sun is once entred into, he returneth back from his Winters progresse; then is the longest night and the shortest day in all the year. And beyond this Winter mark, the Sun progresseth never a whit further, but goeth into the other Coasts of the World: wherefore this Circle is also named Trevicos,

Trevicos, as who to say, returnable. The Antartick Circle is equal in quantity and distance with the Artick Circle, and toucheth the Horizon in one point, and his course is altogether underneath the Earth, and the Stars that be placed in this, are always invisible unto us. The greatest of all the said Circles is the Equinoctial, and then the Tropicks, and the least (I mean in our Habitation) are the Articks: And these Circles must be understood without bredth: and be reasoned of, according to the situation of the Stars, and by the beholding of the Dioptra, and but supposed only in our Imagination, for there is no circle seen in all the Heaven, but only Galaxias. As for all the rest, they be conceived by imagination.

29. The Reason why that five Parallel Circles are only in the Sphear.

FIve Parallel Circles alone are wont to be described in the Sphear; not because there be no more parallels then those in all the world. For the Sun maketh every day one Parallel Circle, equally distant to the Equinoctial, (which may be well perceived) with the turning of the World, insomuch that a 128 parrellel Circles are twice described of the Sun between the Tropicks, for so many days are within the two returns, and all the Stars are daily carried withall round about in the parallel Circles: Howbeit every one of them cannot be set out in the Sphear. And though they be profitable in divers things

things in Astrology, yet it is impossible that the Stars may be described in the Sphear, without all the parallel circles, or that the magnitude on days and nights may be precisely found out without the same parallels. But in as much as they be not deemed to be so necessary for the first introduction of Astrology, they are left out of the sphear. But the five parallel Circles for certain special instructions are exhibited. The Artick circle severeth the Stars, which we ever see, the Estival Tropick containeth the going back of the Sun, and it is the furthermost part of the progresse in the North, and the Equinoctial circle containeth the Equinoctials, and the Brumal Tropick is the furthermost point of the way of the Sun toward the South, and it is even the mark of the winter return: The Antartick Circle determineth the Stars, whom we cannot see. And seeing that they are very expedient for the Introduction into Astrology, they be right worthy to take room in the Sphear.

30. Of the five greater Circles; Of the Appearance and Non-appearance of them.

ALso the said five parallel circles, the Artick circle appeareth altogether above the earth and the Estival Tropick Circle is divided into two parts of the Horizon, whereof the greater part is above the earth, and the lesser lighteth underneath it. Neither is this Tropick circle equally divided of the Horizon in every Town and

and Country, but according to the variety of the Regions; it hath diversities of uprising, and this Estival Circle is more unequally divided in the Horizon to them that dwell nearer the North then we do; and further, there is a place where the Estival Tropick is wholly above the earth; and unto them that draw nearer unto the South then we, the Estival Tropick is more unevenly parted in our Horizon. Furthermore, there is a coast (but south from us) wherein the Tropick circle is equally divided of the Horizon. But in our habitation the Estival Tropick is so divided of the Horizon, that the whole circle being divided into eight parts, five parts shall be above the earth, and three under the earth. And indeed it seemeth that Aratus meant this climate, when as he wrote his book of Phaenomenon; whereas he speaking of his Estival Tropick Circle, saith on this wise.

When the Circle divided is into eight parts even just,
Five parts above the earth, and three underneath, remain needs must.
The restless Sun in Summer hot from this returneth back.

And so of this division it followeth, the day to be of fifteen Equinoctial hours, and the night of nine Equinoctial hours long: and in the Horizon of Rhodes, the Estival Tropick is so divided of the Horizon, that the whole circle being divi-

ded into eighteen parts, there shall appear 29 divisions above the Horizon, and nineteen under the earth, by which division it appeareth that the longest day in the Rhodes hath but fourteen Equinoctial hours in it, and the eight nine Equinoctial hours, with two half hours more beside. The Equinoctial Circle in every Habitation is so justly divided in the middest by the Horizon, that the one half Circle is above the earth, and the other half Circle underneath the earth. And this is the cause that the Equinocials happen alwaps in this Circle. The Bzumal Tropick Circle is so divided of the Horizon, that the lesser part shall be above the earth, & the greater part under the earth, and the unequality of divisions hath even like diversity in all Climates, as it is supposed to be in the Estival Tropick Circle: and by this means the divisions of both the Tropical circles be precisely correspondent each to other: By reason whereof the longest day is of one length with the longest night, and the shortest day equal with the shortest night. The Antartick circle lyeth every whit under the Horizon.

31. Of the bigness of the five Parallel Circles.

But of the said five parallel circles, some keep still the same bigneſſe throughout all the world, and of some the bigneſſe is altered by reason of the Climates, so that some circles be bigger then other, and some lesser then other. The Tropick circles and the Equinocial do no where alter their quantities, but the Artick vary in bigneſſe,

bigneſſe, for ſomewhere they appear bigger, and ſomwhere leſſer. For unto the Northward dwellers, the Artick circles ſeem bigger, the Pole being raiſed on high, the Artick Circle touching the Horizon, muſt needs alſo appear bigger and bigger continually, and unto them that dwell further North, ſometime the Eſtival Tropick ſhall increaſe the Artick Circle, ſo that the Eſtival Circle, and the Artick alſo met together, and be taken but inſtead of one. And in places that be yet further North, the Artick circles ſhall appear greater then the Eſtival Tropick circle: but there is a place ſo far North, where & the Pole appeareth over head, and the Artick Circle ſerveth for the Horizon, & remaineth with it in the moving of the world, & is as wide as the Equinoctial, inſomuch that the three circles (to ſay) the Artick, the Equinoctial and the Horizon, be placed in one order and ſituation. Again, to them that dwell more South, the Poles appear more lower, and the Artick circles leſſer. Yet again, there is a place being South in reſpect of us, which lieth under the Equinoctial, when the Poles be under the Horizon, and the Artick circles are altogether gone: ſo that of the five parallel Circles, there remain but three Circles, that is the two Tropicks and the Equinoctial.

32. Of the Number of the Parallels.

For all theſe ſpeeches, it is not to be thought that there continues 5. parallels always, but ſo many to be imagined for our habitations ſake for in ſome Horizons there be but 3. Parallels

only, and there be Habitations on earth, where the Estival Tropick circle toucheth the Horizon, and even for the Tropick circle is the second taken, which is called the Habitation under the Pole. The third Habitation, of whom we spake a little before, which is named the habitation under the Equinoctial.

33. Of the Order of the five parallel Circles.

THe order of the five parallel circles is not every where the same, but in our Habitation; the first shall be called the Artick, the second the Estival Tropick, the third the Equinoctial, the fourth the Brumal, the fifth the Antartick: but to them that dwell more North then we, sometime the first is accounted as the Estival Tropick, the second as the Artick, the third as the Equinoctial, the fourth as the Antartick, the fifth as the Brumal Tropick; and because the Artick Circle is wider then the Equinoctial, the said order must needs be observed.

34. Of the power of the five Parallels.

LIkewise, neither are the Powers of the same five parallel Circles alike. For the Circle that is our Estival Tropick, is to them that dwell in a contrary Habitation, the Brumal Tropick. Contrariwise, that which unto them is the Estival Tropick Circle, is the Brumal Tropick unto us. But such as dwell under the Equinoctial, even the three Circles be in power Estival Tropicks unto them; I mean them that dwell just under the course of the Sun, for in conferring one to another, that which is the Equi-

noctial

nocial with us, shall be the Estival Tropick Circle. And both the Tropicks shall be Brumale. So then the Estival Tropick Circle may be said by nature universally all the world over, which is next to the Habitation. Therefore unto them that dwell under the Equinocial, the Equinocial it self serveth for the Estival Tropick, as wherein the Sun hath his course directly over their head, and all the Parallel Circles shall take the room of the Equinocials, being divided by equal divisions in the Horizon.

35. Of the space between the Parallels.

NEither the spaces of the Circle one from the other, do remain the same throughout all habitations, but after the description of the Sphears they are discussed on this sort. Let any Meridian be divided into sixty parts, the Artick shall be divided from the Pole sixty six parts off; and the same on the other side shall be sixty five parts distant from the Estival, and the Equinocial shall be from either of the Poles sixty four divisions off. The Brumal Tropick circle standeth from the Antartick sixty five parts off. Neither have these circles the same distance between them in every Town and Countrey; but the Tropicks in every declination shall have even like space from the Equinocial, yet have not the Tropicks equal space from the Artick at every Horizon, but in some place lesse, and in some place more distance.

Likewise, the Artick have not in every declination one certain space from the Poles, but some-

somewhere lesse and somewhere more. All the Sphears be made for the Horizon of Greece.

36. Of the Colours.

There are Circles that go crosse overthwart the Pol's, which of some men are called Colours, and they be so framed that they contain within their Circuit the Poles of the world, and be called Colours, by reason of those portions of them that be not seen. And for other Circles, they be seen whole the world moving round about. And there are certain parts of the colours invisible; even those parts that from the Antartick lie hid under the Horizon; and these circles be signed by the Tropical points, and they divided into two equal parts of the circles that passeth through the midst of the Zodiack.

37. Of the Zodiack.

The Circle of the twelve Signs is oblique, and is compounded of three Parallel Circles, of whom two are said to shew the breadth of the Zodiack, and one is called passing thorow the middest Signs: thus toucheth he the two equal circles and parallels, the Estival Tropick in the first degree of Cancer, and the Brumal Tropick in the first degree of Capricorn. The breadth of the Zodiack is twelve degrees. This Circle is called oblique, because he passeth over the parallels away.

38. Of the Horizon.

The Horizon is a circle that divideth part of the world, seen from the part that cannot be seen; so he divideth the whole sphear of the world in-

into two parts, even that he leaveth the one half sphear above the earth, and the other half sphear above the earth, and the other half sphear underneath the earth. And there be two Horizons: one sensible, the other imagined by understanding, the sensible Horizon is that which of our sight is limited at the uttermost of our knowing. So that his Diameter is not passing a thousand furlongs even throughout. The Horizon that is imagined by understanding, is for the speculation of the Sphear of the fixed Stars, and he divideth the whole world into two parts. Wherefore there is not the same Horizon throughout every Habitation and Town, but to a mans witting, he remaineth the same for the space of four hundred furlongs almost. So that the length of the days, the Climates, and all the appearances remain the same still; but with the more number of furlongs; for the diversity of the Habitation, the Horizon, the Climate, yea, and all the appearances shall vary, so then change, and habitation must nèds happen in going Southward or Northward beyond four hundred furlongs. And they that dwell in one parallel, for every exceeding great number have a new Horizon, but they kèp the same Climate, and all the appearances: likewise the beginnings and endings of dayes, change not at the self same time to all that dwel in the same Parallel. But after very exact curiosity, the least moving in the world hither or thither, even for every point the Horizon is changed, the Climate and the Apparances do

vary. The Horizon in the Spheare not after the manner described, for all the other Circles are carried together from East to West with the moving of the world; & the Horizon is immoveable by his own nature, as long as he keepeth the same scituation. And so if the Horizon were set out in spheares when they should be turned about, he might so happen to move, and sometime to be over head, and that were a thing most inconvenient, and farthest out of reason in Spheare matter: yet for all that there may be a place assigned for the circle Galaxias is left out in many spheares, and it is one of the greatest Circles; and they be called the greatest Circles, which have the same center as the Spheare hath. And there be seven of the greatest Circles, the Equinoctial, the Zodiack, that which goeth through the midst the Signs, and that which goeth by the Poles, the Horizon of every Habitation, the Meridign, and the Circle Galaxias.

39. Of the five Zones.

The outward fashion of the earth is spherical, and divided into five Zones, of whom, two which be about the Poles are called the cold Zones, because they be very far from under the course of the Sun, and be little inhabited, by reason of the great cold; and their compasse is from the Artick to the Poles-ward; and the Zones that be next unto them, because they be measurably scituate towards the course of the Sun, be called temperate, and above in the Firmament upon the Tropick and Artick Circles, be-

between whom they lye. Now the fifth, which among the said four Circles is middlemost, for that it lighteth under the way of the Sun, is named the hot, and it is divided of the Equinoctial of the earth into two, which lyeth all about under the Horizon in the frame of the Sphear.

40. Of the Meridian Circles.

THe Meridian is a Circle that goeth thorow the Poles of the World, and thorow the point that is just over our head. In whom when the Sun is come to, he causeth mid-day and midnight: and this Circle is also immoveable in the World, as long as the self same situation is kept in all moving of the world. Neither is this circle drawn in a Sphear that be painted with stars, because he is immoveable and receiveth no mutation, but is mans conjecture by wit, for three hundred Furlongs almost, the Meridian abideth the same, but after a more better exact imagination, for every step either East or West, maketh another Meridian: but go North or South even ten thousand furlongs, and the same Meridian shall serve.

41. Of the Circle Galaxias.

THe Circle of Galaxias, oblique also, and goeth over the Tropicks away, and it is of the substance of five clouds, and the only visible Circle in the Heavens neither is it certain what bredth it is of, for it is narrower in one place, than in another, and for that cause under the Equinoctial of the world. But on the two temperate

perate Zones, one is inhabited of them that be in our Habitation, being in length nigh an hundred thousand furlongs, and in breadth about half the same,

42. Of the Celestial Signs with their Stars.

The Signs that be blazed with Stars, are divided into three parts; some of them be placed in the circle of the Zodiack: some be called Northern, and some be called Southern, and they that be scituate in the circle of the Zodiack, be twelve Beasts, whose names we have declared in another place, in which twelve Beasts there are divers Stars, which for certain notable marks espied in them, have taken their proper Names; for the fixed Stars that be in the back of Taurus be called Pleiades; and the Stars that be placed in the head of Taurus be six in number, and are called Hyades: And the Stars that stand before the feet of Geminy, are called Propus; and the cloud like substance, that is in Cancer, is called Presepe; and the two Stars that stand nigh Presepe, are called Asini; and the bright Star that is in the heart of Leo (according to the name of his place) is the Lyons Heart, and it is called of some men the Royal Star, for that they that are born under it, are thought to have a royal nativity. The fair Star that sticketh at the fingers end of the left hand of Virgo, is called the Spike. But the little Star that is fastned by the right wing of Virgo, is named Protigettes. And the four Stars that be at the right hands end of Aquarius called Urna. The

Stars

Stars that be spread one after another behind Pisces tail, are called the Lines. And in the South Line there are nine Stars, and in the North line five. The bright Star that is seen in the Lines end is called Nodus. So many are counted for the Northern, as be set betwixt the Zodiack, and the North. And they be these, Ursa Major, Ursa Minor. And Draco that lyeth betwixt both Ursa, Arctophylax, Corona, Engonasin, the Serpentine, the Serpent, the Harp, the Bird, the Arrow, the Eagle, ẏ Dolphin Protomo Hippy, the Horse that standeth by Hippacos, Chepheus, Cassiopeia, Andromeda, Perseus, Auriga, Deltoton. And he that was stellified of Callimachus, Bernicks heir. Again, there be other Stars, who for certain plain apparances ẏ they have in them, have had their name given them. For the notable Stars that lyeth about the midshanks of the Arctophilax is called Arcturus. And the shining star that is set by the Harp, even by the name of the whole sign is called the Harp; & the stars that be at the top of Perseus left hand, are named the Gorgones, and the thick small stars that are espied at the right hands point of Perseus, make as it were a Sythe. And the clear star that is set in the left shoulder of the Driver, is called the Goat. But the two little stars that be at ẏ outermost of his hand be called the Kids. And all those be Southern Signs that lie on the South side of the Zodiack. And their names be these; Orion, the Centaurus, the beast that Centaurus holdeth in his hand; Thirsy-

locus,

locus, whom Centauras setteth before the Sensar; the Southern Fish, the Whale, the water powreth off Aquarios, the Flod of Orion, the south Crown, which of some is named Uraniscats; the Road that lyeth by Hipparchus. And again, in these there be certain starz that have taken them proper names. For the bright star that is in Prokyon, is called Prokyon; and the glistering star that is in the Dogs mouth, for that she is thought to cause more fervent heat, is called the Dog, even by the name of the whole Sign. The star that shineth in the top of the star of Argo, is named Canopus; and this is seldom seen in the Roades, except it be from high places: But in Alexandria she is not seen at all, where the fourth part of the Sign doth scantly appear above the Horizon.

43. Of the twelve Winds, with their Names and Properties.

THe Wind is an exaltation hot and dry ingendred in the inner parts and hollowneſſe of the earth; which when it hath issue, and cometh forth, it moveth sidelong about the Earth, and is called the wind. And there be twelve of them, which old Mariners had in use, of whom four be called Cardinals.

The

The first Principal Wind.

Auster the Meridional or South-wind, hot and moist air, or likened to the air, Sanguine, full of Lightning, and maketh, or causeth great rain, he nourisheth large clouds, and ingendreth pestilence and much sickneſſe; Auster Aphricus his first collateral or side wind, airery, he causeth sickneſſe and rain: his second collateral is called Auro Austra, airery, he provoketh clouds and sickneſſe.

The second principal Wind.

The fourth wind, and the second Cardinal is Septentrionarius, contrary or positive to the first, cold and dry, melancholick, compared to the earth: he putteth away rain, he causeth cold, and dryeth and conserveth health, & hurteth the flowers

flowers and fruits of the earth: his collaterals, the first is Aquilo, frosty and dry, earthy, without rain, and hurteth the flowers. Circius his second collateral, earthy, cold and dry, causeth round, or hurle-wind, thick snow and winds.

The third Cardinal Wind.

From the Rising of the Equinoctial that is in the East, bloweth Subsolanus, the third cardinal wind, fiery, hot, and dry, cholerick, temperate, sweet, pure, subtil, or thinn, he nourisheth clouds, he conserveth bodies in health, & bringeth forth flowers, Hellefrontus collateral, Solstitial, and Estive, or summery, dryeth all things.

The fourth Cardinal wind.

Last of all in the going down of the Equator, that is the West, bloweth Fovonious, cold and moist, watery, flegmatick, which resolveth and loseth cold, favoureth and bringeth forth flowers; he causeth rain, thunder, and sickness, his collaterals Affricus and Corus have the same nature and properties.

44. Strange wonders, most worthy of Note.

IN the Countrey of Cilicia, as the worthy Cosmograper Pomponius Mela reporteth, in the innermost places, there is a Province of great renown. For the discomfiture of the Persians by Alexander, and the flight of Darius, at that time having in it a famous City called Issos, whereof the Bay is named the Bay of Issos, but now having not so much as a little Town. Far from thence lyeth the Foreland Amanoides, between the Rivers Pyramus and Cydnus, Pyramus being the

the nearer to Issos returned by Mailon, and Cydnus runneth out beyond through Tarsus. Then is there a City possessed in old time by the Rhodians, and Argives, and afterward at the appointment of Pompey, called Soloe; by Pyrates now Pompeyopole.

Hard by, on a little hill is the Tomb of the Poet Aratus, worthy to be spoken of, because it is unknown, why stones have cast into it do leap about. Not far from thence is the town of Cyrocus environed with a narrow balk to the firm Land.

Above it is a Cave named Coricus, of singular nature, and far more excellent then may with ease be described. For gaping with a wide mouth, even immediately from þ top it openeth, the Mountain butting upon the Sea, which is of great height, as it were of ten Furlongs: then going deep down, and the farther the larger; it is græn round about with budding trees, and casteth it self into a great round Vault, on both sides full of woods, so marvellous and beautiful, that at the first it amazeth the minds of them that come into it, & it maketh them think they have never sæn enough of it. There is but one going down into it, narrow and rough, of a mile and a half long, by pleasant shadows and coverts of wood, yielding a certain rude noise, with Rivers trickling on either hand. When ye come to the bottom, there again openeth another Cave, worthy to be spoken of for other things: It maketh the enterers into it afraid, with the dinne of Timbrils, which raise a gashly & great ratling with-

within; afterward being a while lightsome: and anon, the further ye go, waxing darker, it leadeth (such as dare adventure) quite out of sight, and carrieth them deep as it were in a Mine, where a mighty River rising with a great breff, doth but only shew it self, and when it hath gushed violently a while in a short channel, sinking down again, and it is no more seen. Within is a waste space, more horrible than any man dare pierce into, and therefore it is unknown. It is altogether stately, and undoubtedly holy, and both worshipped and also believed to be inhabited of Gods. Every thing presenteth a stateliness, and setteth out it self with a certain Majesty.

There is another beyond, which they call Typhos Cave, which is a narrow mouth, and (as they that have tried it doth report) very low, and therefore dimmed with continual darkneſſe, and not easie to be sought out: howbeit because it was sometime the chamber of the Gyant Typho and because its now out of hand, striketh such things as are let down into it, it is worthy to be mentioned for the nature thereof, and for the tale that is reported of it. Beyond that are two Forelands, that is to say, Sarpedon, sometime the bonds of King Sarpedons Realm, and Anemutium, which parteth Cilica from Pamphilia, and between them Celendris and Natidos. Towns builded, and peopled by the Samians, whereof Celendris is nearer to Sarpedon.

FINIS

THE

Husband-Mans Practice,

OR,

PROGNOSTICATION

FOR EVER

As teacheth *Albert*, *Alkind*, *Haly*, and *Ptolomy*.

With the Shepherds perpetual Prognostication for the Weather.

London, Printed by G. P. for George Sawbridge, on Clearken-well-Green, 1668.

What the Husbandman should practice, and what Rule he should follow; after the teaching of Albert, Alkind, Haly, and Ptolomy.

THE wise and cunning Masters in Astronomy have found, that man may see and mark the weather of the holy Christmas night, how the whole year after shall be in his working and doing, and they shall speak on this wise.

When on the Christmas night and evening it is very fair and clear weather, and is without wind and without rain, then it is a token that this year will be plenty of wine and fruit.

But if the contrariwise, foul weather, and windy, so shall it be very scant of wine and fruit.

But if the wind arise at the rising of the Sun, then it betokeneth great death among Beasts and Cattel this year.

But if the wind arise at the going down of the same, then it signifieth death to come among Kings and other great Lords: But if the wind arise at North Aquilon at mid-night, then betokeneth the year following to be a fruitful year, and a plentiful. But if the wind do arise and blow at South Auster in the midst of the day, that wind signifieth to us daily Sickness to reign and be amongst us.

2. Of Christmas day.

If Christmas day be on the Sunday, that year

pear shall be a warm Winter, and beginning last with sorrow, there shall be great winds and tempests. The Lent shall be mild, warm, and moist. The Summer hot, dry, and fair. The Harvest moist and cold, much unto Winter.

Wine and Corn shall be plenty and good, and there shall be much honey, & the sheep shall prosper well. The small seeds and fruits of Gardens shall flourish also. The old men shall die sore, and especially women that go with child: peace and quietness shall be plenteous among married folks.

If Christmas day fall on the Sunday, there shall be a misty winter, neither too cold nor too warm, the Lent shall be very good, the Summer windy, with great stormy weather in many Lands; the harvest good, and much wine, but very little honey; for the swarms of Bees shall die, and many women complain, and sit mourning this year for their Husbands.

If Christmas day be on the Tuesday, it shall be a cold winter and moist, with much snow: the Lent shall be good and windy, the Summer wet, and harvest dry and evil; there shall be reasonable plenty of Wine, Corn, Oyl, and Tallow; the Swine shall die, and sheep be diseased, and the beasts perish; the ships of the sea shall have great misfortune; much amity and good Peace shall be among Kings and Princes, and the Clergy shall die sore that year.

If it fall on Wednesday, then shall the Winter be very sharp, hard, and after warm; the Lent

strong, with naughty weather; the summer and harbest very good weather; and this year shall be plenty of hay, wine and Corn, which shall be very good; the Honey dear, fruits scant and very bad: Builders and Merchant-men suffer great labours, and young people, children, and also cattel die in great store.

If it fall on Thursday, the winter shall be very good, with rain: the Lent windy, a very good summer, & a milky harbest, with rain and cold: and there shall be much Corn, fruit, & all things shall abound on earth, and wine with oyl, and tallow shall be plenty, but yet very little Honey; many great men shall die, with other people; and there shall be good peace, and great honour to all Kings and Governours.

If it fall on Friday, the winter shall be stedfast, and continue his course: The Lent very good, but the summer stedfast, and the harbest indifferent, and there shall be plenty of wines and corn, hay shall be very good, but the sheep and swarms of Bees shall die sore, the people shall suffer great pains in their eyes; oyl shall be very dear that year, and of fruits there shall be plenty, but children shall have much sickness.

If it be on Saturday, then shall the winter be milky, with great cold and much snow, and also, troublesome, unstedfast, with great winds: the Lent shall be evil and windy, the Summer good, and dry harbest, there shall be little corn, and dear, and scarcity of fruit; Pastures for Beasts shall be very good, but the Ships on the sea and other

other waters shall have great mis-fortune, great hurt shall be done to many houses, and there shall be war in many Countries, with sickness, and many old people die; many trees shall wither: and the Bees die also that year.

3. Of the Practice of the Husbandman.

The Husband-mans Practice standeth after this manner.

They begin to mark first on Christmas day, & so forth; they mark also the other twelve days; even from the first day, and what weather there is on every one of the twelve days. And also the weather that shall be upon, & in the month that belongeth to the same day, & therefore it is to be marked, that Christmas day betokeneth January, and St. Stephens day betokeneth February, & St. Johns day betokeneth March, and so forth; proceeding unto the last.

4. The Disposition of the twelve days, known by the shining of the Sun.

On the Christmas day, if the Sun do shine the whole year, it betokens a peaceable year.

If the Sun shine the second day, Gold shall be hard to come by, and the Corn much set by.

If the Sun shine the third day, Bishops and Prelates will be diligent to make war, & great errours shall be among Church-men.

If the Sun do shine on the fourth day, then must the weak Children suffer much pain.

And if the Sun do shine on the fifth day, then doth the Winter Fruits and Pearbs, and fruits of Gardens prosper well.

If the Sun do shine on the sixth day, there shall be great plenty of the Fruits of the Gardens, with all other fruits also.

But if the Sun doth shine on the seventh day, then betokeneth hunger and scarcenesse, both of Mans food, and also of Beasts, for Victuals shall be dear, with Wine and Corn.

If the Sun do shine on the eighth day, it shall be good for Fishers that year, and fortunate.

If the Sun do shine on the ninth day, it shall be prosperous and happy for sheep that year.

If it shine the tenth day, then shall there be much evil weather that year.

If it shine the eleventh day, there shall be much misty weather that year, & also commonly death.

If it shineth the twelve day, then followeth that year much war, debate and strife.

If the Wind blow the Christmas day at night, that betokeneth death to a great man in that Land.

The second night, if the wind be still and laid, then the third night dieth the greatest Lord in that Land.

If the wind blow the fourth night, there shall be dearth in the Land.

If it blow the fifth night, there shall be death among them that are learned.

The sixth night, wind bringeth plenty of Wine, Corn, and Oyl.

The seventh night, wind bringeth neither hurt nor good.

The eighth night, wind causeth much death among

among old and young people.

The ninth night wind betokeneth much sickness, and death among the people.

The tenth night, the Cattle fall to the ground and die.

The eleventh night, much Fish shall die.

The twelfth night, it betokeneth much war and debate in the Land.

5. From the time of Christmas unto the twelfth day.

THe Husband-man understanding all this, when on Christmas Even at Midnight the wind waxeth still, it betokeneth a fruitful year: when on the Twelfth day afore day, it is somewhat windy, that betokeneth great plenty of Oyl.

When the Sun on the twelfth day in the morning doth shine, that betokeneth foul weather. In the beginning it is never stedfast weather, for the months go all one through another the same day. If it be fair weather that day, it is happy and fortunate. The sixth day after the first day, is the last day; so that the first is last, and that in the six days every day leaveth behind him two months.

Also that the second day, leaveth February afore none, and January at the afternoon, and so forth do all the other days.

January.

If it be on New-years day that the Clouds in the morning be red, it shall be an angry year, with much war and great tempests. If the Sun doth shine on the 22 day of January, there shall be much wind. If the Sun doth shine on S. Pauls

day, the twenty five day of January, it shall be a fruitful year, and if it do rain or snow it shall be between both: If it be very misty it betokeneth great death: If thou hear it thunder that day, it betokeneth great winds and great death, & most especially among rich men that year.

February.

On Shrove-Tuesday whosoever doth plant or sow, it shall remain always green.

Item. How much the Sun did shine that day, so much he shall shine every day in Lent. And always the next new Moon that falleth after Candlemas day, and after that the next Tuesday shall be always Shrove-tuesday.

And when the Sun ariseth and shineth early, then prospereth well all manner of Fruit: if you hear it thunder, that it betokeneth great wind and much fruit.

St. Beda saith there be three days and three nights, that if a child be born therein, the body abideth whole, and shall not consume away until the day of judgement: that is in the last day of January, and the secrets thereof are full wonderous. And if a tree be hewed at, on the same day, it shall never fall. March.

The more mists that there be in March, the more good doth it, and as many days as be in March, so many hoar frosts shall you have after Easter, and so many mists in August. All manner of trees that shall be cut down unto the two last holy days in March, shall never fail. Item, if on Palm-sunday be no fair weather, that betokeneth

to

to goodness. If it do thunder that day, then it signifieth a merry year, and death of great men.

April.

If it rain never so little on the Ascension day, it betokeneth dearth of all manner of food for Cattel. But when it is fair weather, it is prosperous and there shall be plenty of Tallow, and much Wooll.

May.

If the Sun do Shine on the 25 day of May, wine shall prosper well; but if it doth rain, it doth much hurt. Item, if it rain on Whitsunday, it is not good. Item, in the last of May, the Oak trees begin to bear blossoms, if they blossom then, you shall have a good year of Tallow, and plenty of Fruit.

June.

If it rain ner so little on Midsummer day, that is the 24 day of June, then do not the Hasel Nuts prosper: If the Holy Sacrament day of our Lord be fair, then it is good, and cause fruit plenty, and the Lambs to die.

July.

If it rain the second day of July, such weather shall be forty days after, day by day, yet some imputed it to Swithin the 15.

August.

If the Sun do Shine on the 15 day of August, that is a good token and specially for wind.

September.

If thou wilt see and know how it shall go that year, then take heed to the Oak Apples about

St.

St. Michaels day, for by them you shall know how that year shall be: If the Apples of the Oak trees when they be cut, be within full of Spiders then followeth a naughty year: if the Apples have within them flies, that betokens a merry good year. If they have Haggots in them, then followeth a good year. If there be nothing in them, then followeth great dearth: if the apples be many and early ripe, so shall it be an early Winter, and very much snow shall be afore Christmass, and after that it shall be cold. If the inner part or kernel be fair and clear, then shall the Summer be fair, and the Corn good also; but if they be very moist, then shall the summer also be moist. If they be lean, then shall there be a hot and dry summer. If it thunder in this month it presageth plenty of wine and Corn that year.

October.

When the leaves will not fall from the trees, then followeth after a cold winter, or else a great number of Catterpillars on the trees.

November.

Whether the Winter be cold or warm, go on Alhallows day to a beech tree, and cut a Chip thereof, and if it be dry, then shall the Winter be warm: if thou wilt try on S. Andrews even, whether it shall be moist or dry year that followeth, you shall know by a glass full of water: if the year shall be moist and much rain shall fall, then shall the water in the glass run over: and if there shall follow a dry year, then shall not the water arise to the brink thereof.

When

When there followeth a foggy night, a good year after ensueth, that is when it commeth on the thursday night, or on a flesh day at night, and on the friday or saturday, wherein some men will eat no other meat but flesh: if there be thundring, that betokeneth plenty of fruit.

December.

When Christmas day cometh while the Moon waxeth, it shall be a very good year, and the nearer it cometh to the New Moon, the better shall that year be. If it come when the Moon decreaseth, it shall be a hard year, and the nearer the latter end thereof it commeth, the worse, and harder shall the year be. And if any wood be cut off on two last days of December, and on the first day of January, it shall not rot nor wither away, nor be full of worms, but always wax harder, and in his age as hard as a Stone.

6. How thou mayst rule thy Beasts that year.

Item. Put out of thy stable all thy beasts, or what other Cattle thou hast, the three nights following hereafter, and make the Stalls and Stables very clean, with the Mangers also, and give a beast no meat those nights in those places, but bestow them in some other room, and there give them meat, for that is good; and these be the three nights, Christmas even at night, New-years even, and Twelfe even at night.

7. An old Rule of the Husband-man.

Item. When it is fair, and three Sundays after S. Jamses his day, it betokenth that corn shall be very good, but if it rain, then the Corn withereth:

withereth: S. Jamses day before noon betokeneth the winter time before Christmass, and after noon, it betokeneth the time after Christmas. If it be so that the sun do shine on S. Jamses day, it is a token of cold weather: but if it rain thereon, it is a token of warm and moist weather. But if it be between both, that is a token of neither too warm, nor yet too cold.

8. How the Winter should be the twelve Moneths.

If a man desire to know what fair weather shall be in every moneth, or what rain, then must he mark in what hour the New Moon is in, and under what Sign, and what Planet ruleth the same hour, so shall the same moneth be hot and dry, cold and moist, after the judgement and manner of the four times of the year.

Item, when the Moon is new changed, what weather shall be that moneth, shall be found out after this manner: If the Moon shine fair and clear, and so followeth wind: Shineth the Moon pale, so shall it Rain. If it Raineth the next moneth after a new Moon, then shall it Rain forth the whole moneth.

The saying of Sylinus and Petrus.

If the Sun have in the Morning under him, troublesome clouds, then shall we have rain, and much tempest of weather; if the Clouds be troubled in the morning early, and black, then shall there blow a strong North wind.

If the Sun and Element be red in the morning, it betokeneth rainy weather. If it be red in the

the Evening, it is a token the next day shall be fair weather.

10. The Circles about the Sun, Moon, and other Stars.

Guido Bonatus speaketh on this wise, we shall mark the Circles which be sometime about the Sun, and about the Moon, whether they be one or more, & if there be but one, they being clear and not long enduring, and quickly vanish'd, it betokeneth fair and clear weather following, and a good and clear air: and when there be many Circles, it betokeneth wind: if they be of colour red, and clear in many parts, then it betokeneth trouble in the air.

And if they be grey, dark, and of earthy colour then it betokeneth trouble in the air, through cold and wind: and it bringeth in the winter time snow, and in summer time rain.

When they be black, it betokeneth in the winter wind & snow, & in summer rain, & when they be many, then do the same the more increase.

11. The colours and lights of the other Stars.

When the Stars give great light, it betokeneth wind from the said parts where those lights be seen.

When the Stars be misty and dark, as though they shined through a mist, and that all the same time there be no Clouds in the Element, it is a token of trouble in the air, and much rain or snow, after the time of the year.

And when they be clear and red, they judge it to be windy.

Like-

Likewise, if thou seest the common Stars, thick, dark, and of course sight, it betokeneth always change of Weather. If thou in clear weather seest the Stars shoot; and fall down to the earth; that is a token that there shall be shortly after wind from those parts where the Stars do shoot, and the more they shoot the stronger shall be the wind. For when you see such things present, it betokeneth inordinate wind, and when you see such like in every part of the element; that is a token of great trouble in the Air in all parts, with thunder and lightning.

12 How to know the Weather by the rising and going down of the Sun.

When the Sun ariseth clear and fair, it is a token of a fair day.

When the Sun ariseth, & hath about him red clouds, it is a token that it will rain that day.

When there be clouds in the Orient, so that the Sun cannot shine through them at his arising, it is then a token of Rain.

When the kuglin is in the Rising of the Sun, it betokeneth a sharp wind, and in going down of the Sun fair weather.

When there be Clouds about the Sun when he Riseth, the lesse that the Sun doth shine, the more redder the Clouds.

When at the Rising of the Sun there proceedeth a long shining, it betokeneth Rain.

When afore the rising of the Sun-shine doth appear, it betokeneth water and wind.

When

When the Sun in the Rising is dark, either hid under a Cloud, it betokeneth Rain.

When the Sun is clear, and that it giveth light from the middle part against the Rising about midnight, that betokeneth Rain & Wind.

When long shining beams go before the Sun, it betokeneth a dead and strong wind, from those parts that the beams do shine.

When by the accident at night there is a shining circle, it betokeneth that night boistrous and unruly weather, and if there be a mist, the stronger shall the wind be, if the mist fall from the Sun, it betokeneth Wind in the Region beyond where it falleth.

When the sun ariseth black, or with clouds under it, or that he hath on both parts clouds, the which some men call the Sun, or Sunbeams, which proceed from the Sun, whether they be black of colour or no, it betokeneth a winter ayr or rain.

When the circle that is round about the sun, in the rising or going down thereof, is in many sundry colours, or else as red as fire, or else that the light of the Sun doth fail, or that the colour beseeked, or that the Clouds stand thereby, or that the Sun-beams be very long, it signifieth a strong wind to come from those parts.

When in the rising or going down of the sun, the light or shining thereof goeth before and evening the Element is red, it betokeneth the next day fair weather. And when the shining thereof in the rising or going down be not right it betokeneth rain.

13. Albertus

13. Albertus of the Lightning.

If the colour of Lightning be red and clear the flames white and red, or the colour of snow, that betokeneth all things fruitful, the other helpeth to the bringing forth, and doth neither hurt nor hinder, except it be too far withered. The third goeth through and setteth forth.

14. Of the Rain-bow, from whence he is, and what it signifieth.

When the Rain-bow is clear, then shall it not be long clear after, which betokeneth a winter apr or rain.

Item. When thou seest in the morning a Rain-bow, it betokeneth rain the same day, and there shall be a great boysterous storm.

Item. When the Rain-bow doth appear about three or four of the clock in the afternoon, it betokeneth fair weather, and there shall be against it a strong dew.

Item, when there doth a Rain-bow appear about noon, it betokeneth much water.

Item, when the Rain-bow doth appear about the going down of the Sun, then doth it for the most part thunder and rain.

Item, when it appeareth in the Orient, then followeth fair weather.

Item, when the Rain-bow appeareth in boysterous weather in the North, it betokeneth fair weather and clear. And contrariwise when he appeareth and is seen with a clear Summer, whether in the west, or at noon, it followeth rain.

Haily saith, when the Rain-bow appeareth in fair

fair and clear weather, it betokeneth increase of raw weather, and in the winter it betokeneth less.

15. Of Thunder and Lightening.

When in the time of winter the Son is in Capricornus and Aquarius, especially from Lucy, until the tenth of January, if the thunder be herd then shall it be from the beginning of the Lightning throughout the whole year, more windy then any other year is. When in Summer it thundreth more then it lightneth, it is a sign of wind that shal come from the same place whence the thunder cometh: but if there be seen more Lightning then is heard of Thunder, then shall the wind come from the place where the Lightning is seen.

If it thunder less then lighten, that is a token of rain, with fair and clear weather, and shall both thunder and lighten, or else thunder and lighten one of all four quarters, but mark if it come only from the East part, there shall be next day rain from the North, and wind.

When it thundreth early, it betokeneth both wind and raine to come from the day.

16. To know the weather by the four quarters of the year, as sheweth Lechtenberger.

What weather there shall be on the day that the Sun enters into Aries, and in the next day after their operation shall be for the most part in the Harvest, in September, October, and November.

Item, Aries worketh the one day when the Sun goeth in Leo, and the next day before and after, and so shall be the winter, especially December, January, and February, for the winter giveth him wholly, and leaveth on the North, that is to say, from the midnight, which is the Orient East, and that time shall be dry, and then shall be great frost and cold.

But if it come in South Austro, which is of the mid-day, either west Occident, then that time shall be moist and but little Ice. If the weather be dry after the moistness, so shall the winter be unstable.

On that day that the Sun goeth into Libra, mark the wether the next day afore it, and the next day after it. And when the weather is given to lightning more in March, April, and May, then mark that also. For as the weather is in those days that come next after, and afore, when the Sun entereth into Aquarius, so shall it be in the most part of the Summer, June, July, and August

In them many wise men do conclude how the weather shall be all the time that the Sun is from Libra to Scorpio, even to the twentieth degree, that is, that from the fourteenth of September, unto Alhollows day, and commonly it shall be likewise in the year following. And this time is reckoned among the twelve moneths, so that four days are reckoned for a moneth, and every day betokeneth a quarter of a Moon, which is seven days, and November is reckoned for the first Moneth.

27 How to know the weather out of the New and Full Moons.

On the third day before the new & full Moon, mark well the Moon, when there goeth or proceedeth from her a clear light shineing, it betokeneth fair weather, and also windy, and if the Moon be black or dark it is a token of cold air and rainy.

When there is a fair and clear Circle by the Moon, and that being sharp and bright it betokeneth a fair and clear air, and if there be two or three rings about the Moon, it betokeneth a cold winter air.

When there is a darkness about it, it is a token of winterly air, which cometh through strong winds; And if there be black about it, then it is a token of such like weather also.

When the Moon ariseth and shineth fair, it betokneth fair weather; red wind, black rain.

Likewise as the weather is on the third day, after the new and full Moon, so shall the weather be ten days after most commonly.

A sudden and hasty rain, cometh always from the wind that went before.

The greatest winds be commonly in harvest; the sudden coming of cold and heat, cometh of the wind, and of the rain.

There goeth commonly afore Thunder great winds.

When the wind goeth from the Occident, then it is commonly rainy weather.

From the East is fair weather.

From mid-night it is cold and hard weather: From noon, hurtful and unhealthful weather.

If it do hail in the midst of Summer, it is a token of great cold in the higher Region of the ayr. When the lower part is that that causeth Hail to come from above.

18. Of the Eclipse of the Moon, the cause of, how and when they happen.

YOu are to note, that an Eclipse of the Moon is nothing else but the interposition of the earth, between the bodies of the Sun and Moon, they being Diametrically opposite: as if a line drawn from the Center of the Sun, to the center of the Moon, should pass direatly through the center of the earth: which only happeneth at the time of the Opposition, or full Moon; and not at every full Moon neither; but only when they meet in the head or tail of the Dragon: which is only the intersection of two circles, viz. the Ecliptique and the Different, which is the Circle that carrieth the Moon about. And you are likewise to note, that an Eclipse of the Moon appeareth to all those above, in whose Horizon the Moon is at the time of the Opposition; though it be otherwise with the Eclipse of the Sun, for a Solar Eclipse is to some total, to others partial, and to others not at all visible, though the Sun be at the time of the Conjunction above all their Horizon, &c.

To

To find when the Moon shall be eclipsed, and when not, by her distance from either of the two Sections, called, the Head and Tail of the Dragon.

IF the Moon at the time of her true opposition to the Sun, shall be distant from either of these two points lesse then 10 degrees, 21 minutes, & 20 seconds, then must the Moon suffer an eclipse.

But if her distance (as before) be more then 13 degrees, 5 minutes, 23 seconds, then the Moon (at that full) cannot be Eclipsed.

Therefore if her distance be more then 10 degrees, 21 minutes, 20 seconds, and lesse then 13 degrees, 5 minutes, 23 seconds, then she may happen to be eclipsed, but not necessarily.

20. To find when the Sun shall be Eclipsed, and when not.

IF the apparent latitude of the Moon at the time of the visible conjunction be lesse then 30 minutes, 40 seconds, there must be an Eclipse.

But if the apparent latitude of the Moon be more then 34 minutes, 51 seconds, there cannot be an Eclipse.

Therefore if the apparent latitude be more then 30 minutes, 40 seconds, and lesse then 34 minutes, 51 seconds, there may be an Eclipse.

21. How to behold an Eclipse of Sun without hurt to the Eyes.

TAke a burning glasse, such as men use to light Tobacco with in the Sun; or a spectacle glasse that is thick in the middle, such as for the eldest sight; and hold this glasse in the Sun,

as if you would burn through it a pasteboard, or white paper book, or such like, & draw the glass from the board or book, twice so far as you do to burn with it; so by direct holding it nearer or further as you shall see best, you may behold upon your board, paper, or book, the round body of the Sun, and how the Moon passeth between the Glass and the Sun during the whole time of the Eclipse.

Thus thou mayest practise before the time of an Eclipse, wherein thou shalt discern any cloud passing under the Sun; or by another putting or holding a bullet on his fingers end betwixt the Sun and the glasse, at such time (the Sun shining) as thou holdest the glasse, as before thou art taught.

The mind of the Fathers, of the nature of the Fire.

When the Fire sparkleth it betokeneth rain.

When the Fire giveth much Flame, or else when a man taketh an Hatten, and lifteth it up by the coals, and if the coals do hang thereon, that betokeneth wind and rain.

When the cold in the Winter ceaseth,
And when a man Snow findeth;
If there be dark Clouds thereby,
Then look for Rain verily.
If the Frog in the morning do cry,
Betokeneth Rain great plenty.

23. A brief discourse of the natural causes of watery Meteors, as Snow, Hail, Rain, &c

You must first understand; that all watery Meteors

Meteors, as Rain, Snow, or such like, is but a moist vapour drawn up by the vertue of the sun, and the rest of the Planets into the middle region of the air, where being congealed or dissolved, falleth upon the earth, as Hail or Rain.

24. Of the Rain-bow.

Pliny saith, the Rain-bow is made by the sunbeams striking upon a hollow cloud, when their edge is repelled and beaten back against the Sun, and thus ariseth variety of colours by the mixture of clouds, Air, and fiery light together. But (as he saith) it pretendeth neither fair nor fowl weather.

25. Of Rain.

Of these kind of Meteors you may read Arist. libro primo Meteoro logicorum, cap. 1, & 2. But briefly, Rain is a cold vapour, & earthly humour, raised from the earth and water, into the middle region of the air, where by the extremity of cold, it is thickned into the body of a cloud, and after being dissolved, falleth upon the earth.

26. Of Hail.

Hail is ingendred of Rain, congealed into Ice, freezing the drops presently after the dissolving of the cloud, whereby we have great irregular Stones fall on the Earth; I have seen them in that fashion, 1610, contain 4 inches about, for the higher it cometh, and the longer it tarrieth in the air, the rounder it is, and the lesser.

27. Of Snow.

Snow is of the same humour that Hail is, but not grown together so hard. Pliny saith, Hail

sooner melteth than Snow, and the Hail cometh sooner in the day than in the night.

28. Of Frost and Dew.

When in the day time through the faint heat of the Sun, there is a cold and moist vapour drawn up a little from the earth, presently at night it descendeth again upon the earth, and is called Dew, and in the Spring or Harvest, it is a sign of fair weather; but if by means of cold it be congealed, it is called Frost, and therefore Dews come not so often in hot seasons, neither when winds be up, but after a calm and clear night, frosts dry up wet and moisture: For when (as Pliny saith) the Ice is melted, the like quantity of water in proportion is not found.

29. Of Wind.

Wind is nothing but many exhalations drawn from the earth, & inforced laterally above ỹ Sun.

30. Of Suddain Blasts.

A windy exhalation being thrown down, and encompassed (as Pliny saith) in a thin course of clouds newly over-cast, coming at some time with such a violence, as it bursts and cleaves a dry cloud in sunder, and makes a storm; of the Greeks called Ecnephias: but when this cleft is not great, but that the winds be forced to turn round, and roll his discent without lightning, there is made a whirl-puff, or gust, called Typhon which is to say, the storm Ecnephias, sent forth a winding violence, & this wind doth bear many things away with it, changing from place to place; but if the hole in the cloud were great, it is

is called Turbo, casting down and overthrowing all that is next it. Pliny saith, no Ecnephias cometh with Snow, nor no Typhon from the South: some say Vinegar thrown into this wind, breaks the gust.

31. Of Earth quakes.

Plenty of winds gotten in the bowels; holes and corners of the earth, bursting out of the earth, and the earth closing again, causeth the shaking, or Earthquake, and is a token of ensuing war.

32. Of Earth-quakes.

When waters in Wells or Pits be troubled, and have a bad savour, the long absence of the winds, strange noises, the obscurity or darkness of the Sun with clouds and strangely coloured, &c.

33. Of Thunder and Lightning.

When an exhalation, hot and dry, mixt with moisture, is carried up into the middle Region, and there in the body of a Cloud. Now these two contraries being thus shut or pent in one room together, they fall at variance, wherehy the water and fire agree, not until they have broken the prison wherein they were pent, so that fire and water flie out of the cloud, the breaking whereof maketh a noise like the renting of cloth, which we call thunder, and the fire lightning, first seen, in respect the light is before the hearing: and of lightnings there be many sorts.

That which is dry burneth not at all, dissipating and dispersing: that which is moist burneth

eth not likewise, but blacks, and altereth the colour: but that which is clear, is of a strange operation, it drawеth vessels dry without hurt to the vessel: it melteth mettal in bags or purses: and hurteth not the bag or purse: nor Wax that sealed the bag hurt; it breaketh the bones, and hurteth not the flesh: and killeth the child in the womb, not hurting the mother. Pliny saith, Scythia by reason of cold, and Ægypt by reason of heat, have seldom lightning.

34. What things be not hurt with Lightning.

It hurteth not the Lawrel-tree, it entreth not past 5 foot into the earth, such that are shadowed with the Skins of Seals, or Sea-calves, are freed, ỹ Eagle is free, &c. Many other wonderous & strange kind of Meteors be there in the Heavens often times seen, as Comets, burning Dragons, &c, but this volume will not contain an ample discourse thereof.

35. Here followeth divers and sundry Rules, of excellent use, & right necessary to be known of the Husbandman, and not only of him, but of all other Persons, of what quality soever.

AND first I will begin to shew what Rules of Husbandry are to be observed in each month, and also observations for taking of physick, and keeping of a good wholsom diet, and modest Recreation.

36. Rules of Husbandry in January.

This is the season for good husbands to lop and purge superfluous branches from fruit trees, uncover

uncover their roots, set all kind of quick-sets and fruit trees in the new of the Moon, be sure the wind be not North nor East, and set the same sides to the South and West, which grew at the first: set Beans, Pease, and Parsnips, the weather mild, and Moon decreasing, dig Gardens, drench weak and sick Cattel, Kine with Verdijuce, Horses with Water and ground Salt, sodden with a little Bran.

Observations for physick and Dyet in January.

The best physick is warm cloaths, good fires, warm diet, and a merry honest wife.

Rules of Husbandry in February.

This month set, cut, and lay Quick sets, and Roses, & all all other Plants, set & plant Vines, Hops, and all Fruit that grows on Bushes: Sow Pease, Beans, and Onions, furnish your Gardens with Sallets and Potherbs for Summer, prune and trim all sorts of fruit trees, from Moss, Canker and superfluous branches; remove Graits or young Trees in the last quarter, the Moon being in Aries, Libra, or Scorpio.

Observations for physick and diet in February.

If necessity urge, you may let blood, but be sparing in physick, and be sure when a warm day comes, to prevent taking of cold through carelessness, for the warm Air in this month is not lasting, but oft deludes us to our prejudice.

Rules of Husbandry in March.

Now regarding the wind and weather, graft, cut quick-sets, cover the roots of fruit-trees (opened in December and January) with fat earth:

Sow

Sow Oats, Barly, Parsnips, Onions, Carrets Mellions, Cucumbers, and all kind of Potherbs, slip Hartichokes and Sage, and sow all manner of Garden seeds.

Observations for physick & diet in March.

Now advise with the honest and able Astrological Physitian, 'tis good to purge and let blood.

Rules of Husbandry in April.

This month sow Hemp and Flax; pull hops; set and sow all kind of Herbs, restore the Liberty of the laborious Bee, by opening her Hive; Bark trees for Tanners, & let good Hus-wives mind their Gardens, and begin to think of their Dairies.

In gardning never this rule forget,
To sow dry, and set wet.

Observations of physick and diet in April.

The use of Physick becomes now seasonable, as also purging and blood-letting, 'tis good to abstain from Wine, for many diseases will be taken thereby, to the ruine of many.

Rules of Husbandry in May.

This moneth commands the provident house-wife, and the prudent Artiff, to set their tils on work: in the beginning of the month sow and set those tender summer Herbs, that would not endure the former cold, weed your Hopgardens, cut off superfluous branches, moss Trees and Gardens, and weed Corn.

Observations for physick and diet in May.

Now every Garden and Hedge affords thee food and physick, rise early, walk in the fields by running

streams,

streams, the North and West sides; sage and sweet butter an excellent breakfast, clarified Whay with Sage, Scurvy-grass-Ale, and Worm-wood-beer are wholsome drinks.

Rules of Husbandry in June.

At the full of the Moon this month and next, gather your Herbs to keep dry for the whole year; Set Rosemary and Gilliflowers, sow Lettice and Radish three or four days after the Full, and they will not run to seed; shear your sheep the Moon increasing.

Observations for physick and diet in June.

Let honest moderate labour and exercise, procure your sweat, thine and light diet, and chast thoughts tend to health: Lie not unadvisadly on the ground, or over hastily drink.

Rules of Husbandry in July.

Get Rue, Wormwood, and Gall, to strow on your floors to destroy Fleas, at the full Moon gather Flowers and Seeds, dry your flowers rather in the shade, then in the sun; which two much exalteth their vertue, but to avoid corruption, let the suns heat a little visit them.

Observations for physick and diet in July.

Beware of violent heat and sudden cold, which are the great distempers of this moneth, and procure pestilential diseases; forbear superfluous drinking, but eat heartily.

Rules of Husbandry in August.

Now with thankfulness reap your desired Harvest. Sow winter herbs in the new of the Moon. Esteem fair weather as precious and mis-

spend

spend it not. Gather Garden seeds neer the full, use moderate diet, forbear to sleep presently after meat: take heed of sudden cold after heat.

Observations in physick and diet in August.

Beware of physick and blood-letting in the Dog-days, if the Air be hot, otherwise, if occasion require, you may safely make use thereof.

Rules of Husbandry in September.

The beginning of this moneth and end of the former, gather Hops, their Complexion being brown and the weather fair, and no dew on the ground, kill Bees, make Verjuice, remove and set all slips of Flowers between the two Lady days, remove trees from Sept. till Febr. especially in the new of the Moon, the weather warm, and the wind South or West, cut Quick-sets, gather ripe fruit, sow Wheat and Rie, winter Parsnips, and Carrets, and set Roses, Strawberries and Barbaries.

Observations for physick and diet in September.

Now as the year declines, provide your winter garments, hang them on loosely to prevent that you might after repent of; good for physick and phlebotomy.

Rules of Husbandry in September.

Sow Wheat and Rie, remove young plants and trees about the new moon, observe this as a seasonable secret, that in setting you carefully place that side to the South and West, which were so before you took up the Plant, otherwise the cold kils it: gather your remaining winter fruit

fruit, set all kinds of Nuts and Acorns, and cut Rose-trees but once in two years, if you intend to have store of Roses.

Observations for physick & diet in October.

The garments you last moneth hung on your backs in Jest, now button them close in good earnest; cloath you now for prevention, for the cold comes insensibly, and Fogs oft-times beget a whole winters cold. Consult with your Taylors as well as physitians.

Rules of Husbandry in November.

Set Crabtree-stocks to graft on, in the old of the Moon, set pease and beans, and sow parsnips and carrets, Trench gardens with dung, uncover the roots of your apple-trees, and so let them remain till March, kill swine in or near the full of the Moon, and flesh will the better prove in hopling.

Observations for physick and diet in November.

The best physick this moneth, is good exercise, warmth, and wholsom meat and drink.

Rules of Husbandry in December.

In the last Quarter of the Moon, this Month and the next, are the best times to fell timber: Let Fowlers mind their Game, cover all your best Flowers and Herbs from cold and storms with rotten Horse-dung, look well to thy cattel, blood Horses. Let a warm Fire, and a Cup of Nectar be thy Bath, the Kitchin thy Apothecaries shop, hot meat and broths thy Physick, and a well spred Table, the proof of thy Charity to thy

poor

poor neighbours, to whom this advice is seasonable.

Being poor thy self, and can'st not feast at all,
Thank God for such as thee to feasting call.

Observations for physick and diet in December.

The best physick is, as before, a merry honest heart, and the exercise of Charity among thy poor Neighbours.

37. Here followeth other brief rules of physick and Husbandry.

Physical Observations.

Good to let the Sanguine blood, when the Moon is in Pisces. To let the Colerick blood, when the Moon hath her course in Cancer, or Pisces. To let the Melancholy blood, when the Moon is in Libra, Aquarius, or pisces. To let the Flegmatick blood when the Moon is in Sagitarius or Aquarius. To prepare humours, the Moon in in Gemini, Libra, or Aquarius.

Good to purge.

With Electuaries, the Moon in Cancer. With Pills, the Moon in Pisces. With Potions, the Moon in Virgo. Good to take Vomits, the Moon being in Taurus, Virgo, or the latter part of Sagitarius. To purge the head by sneesing, the Moon being in Cancer, Leo or Virgo. To take Glisters, the Moon being in Aries, Cancer, or Virgo. To stop Fluxes and Rhumes, the Moon being in Taurus, Virgo, or Capricorn.

To

A Table shewing the Interest of any sum of money, from 1 pound to a 1000 pound, at 6 *per Cent.*

lib	1 moneth lib s d.	2 moneth lib. s. d.	3 moneth lib. s. d.	4 moneth lib. s. d.
1000	5 00 00	10 00 0	15 00 0	20 00 0
500	2 10 00	5 00 0	7 10 0	10 00 0
400	2 00 00	4 00 0	6 00 0	8 00 0
300	1 10 00	3 00 0	4 10 0	6 00 0
200	1 00 00	2 00 0	3 00 0	4 00 0
100	0 10 00	1 00 0	1 10 0	2 00 0
90	0 09 00	0 18 0	1 07 0	1 16 0
80	0 08 00	0 16 0	1 04 0	1 12 0
70	0 07 00	0 14 0	1 01 0	1 8 0
60	0 06 00	0 12 0	0 18 0	1 4 0
50	0 05 00	0 10 0	0 15 0	1 00 0
40	0 04 00	0 08 0	0 12 0	0 16 0
30	0 03 00	0 06 0	0 09 0	0 12 0
20	0 02 00	0 04 0	0 06 0	0 8 0
10	0 01 00	0 02 0	0 03 0	0 4 0
9	0 00 10	0 01 9	0 02 8	0 3 7
8	0 00 09	0 01 7	0 02 4	0 3 2
7	0 00 08	0 01 4	0 02 1	0 2 9
6	0 00 07	0 01 2	0 01 9	0 2 4
5	0 00 06	0 01 0	0 01 6	0 2 0
4	0 00 05	0 00 9	0 01 2	0 1 7
3	0 00 04	0 00 7	0 00 1	0 1 2
2	0 00 03	0 00 5	0 00 7	0 00 9
1	0 00 02	0 00 2	0 00 3	0 00 4

The

The Use of the Table of Interest.

THe first column containeth any number of pounds from one to 1000, against any of which sums, there is set down the Interest thereof, for one, two, three, or four months, according to the titles.

Example. Let it be required to find the interest of 70 pounds for four moneths. Find 70 l. in the first column, and right against it, in the column of four moneths, (which is the last) you shall find 1 l. 8 sh. 0 d. and so much is the interest of 70 pound in four months.

Now, if you would know what the interest of the same sum would be in 6 months, look in the Table for the interest thereof, in two months which is, 0 l. 14 sh. 0 d. which added to the interest for four months namely, to 1 l. 8 sh. 0 d. the sum is, 2 l. 2 sh. 0 d. and so much is the interest of 70 l. in 6 months.

Also if it be required to find the interest of any sum which is not in the first column as of 75 li.

Let it be required to find the interest of 75 li. for three months. First look the interest of 70 li. for three months, as before, you shall find it to be 1 l. 1 sh. 0 d. Likewise find the interest of 5 l. for three months, which is 0 l. 1 sh. 6 d. this being added to the former, viz. to 1 l. 1 sh. 0 d. maketh 1 li. 2 sh. 6 d. which is the interest of 75 l. for three months.

Here

Here followeth four plain and neceſſary Tables, ſhewing the true value of the purchaſe of any Houſe or Land by Leaſe or otherwiſe: calculated according to the rates of 5 l. 6 l. 8 l. 10 l. in the hundred.

5 per cent.

This Table is to be uſed in the purchaſe of Land.

Time of the purch	Value of the purchaſe. Years	Mon.
1	0	11
2	1	10
3	2	9
4	3	7
5	4	4
6	5	1
8	5	9
9	6	6
10	7	1
11	7	9
13	8	4
15	9	5
17	10	5
19	11	3
21	12	1
23	12	10
25	13	6
27	14	1
29	14	8
31	15	2
41	15	7
51	17	1
61	18	3
71	18	11
81	19	4
91	19	7
Fee ſim.	19	9
	20	0

6 per cent.

This Table ſhewes the purchaſe of Leaſes of Land.

Time of the purch	Value of the purchaſe. Years	Mon.
1	0	11
2	1	10
3	2	8
4	3	6
5	4	3
6	4	11
7	5	7
8	6	2
9	6	10
10	7	4
11	7	11
13	8	10
15	9	9
17	10	6
19	11	2
21	11	9
23	12	4
25	12	9
27	13	3
29	13	7
31	13	11
41	15	1
51	15	9
61	16	2
71	16	5
81	16	6
91	16	7
Fee ſim.	16	8

10 *per cent.*

This Table shews the purchase of Leases of Houses.

| Time of the purch. | Value of the purchase. | | |

The Use of the Four preceding Tables.

These four Tables are all to be used the same way, their difference being only in the rate of the profit; which it is fit should be more in houses then in lands: because houses are subject to be void of Tenants, and many other casualties of fire and ruine, which Lands are not. And therefore I have (as briefly as I can) hinted in the Tables, which Table is fittest in any kind of purchase: not that any one is bound to make his bargain just according to these Rates; but hereby any one may judge of his purchase, and know what profit he makes of his money.

The Tables of themselves are so plain, that they need no explaining; I having therein altogether applyed my self to the usual way of reckoning these bargains to be worth so many years purchase. Only the year for more exactnesse, is divided into 12 months, and not into 4 quarters.

This Example will make all plain.

If it is desired to know what the Lease of a house for one & twenty years is worth in ready money? To find out this, look in the last Table which is calculated after the rate of 10 per Cent, and is fittest for such kind of bargains: & in this Table at 21 years, you shall find the value of the Lease to be worth 8 years & 8 months purchase.

So

So that let the yearly rent, or value of the house be what it will, the said Lease of 21 years is worth eight whole years rent, and almost three quarters of the said yearly rent; which you may easily reckon up; and so know the true value of the purchase. And at this price you shall have 10. per Cent. profit for your money.

I have made these Tables to shew the worth of long Leases also, because most men value a long Lease too much, in respect of the value they set upon a short Lease. Reckoning a Lease of 21 years to be worth but 7 years, and yet thinking a Lease of 60 years, to be worth 12 or 13 years purchase; whereas you may see by this Table, that though the Lease of 21 years be worth 8 years and 8 months purchase; yet the lease of 60 years is not worth full ten years purchase; nay the Lease of an hundred years, or the Fee-simple cannot be worth above 10 years purchase, allowing the said rate of 10 per Cent. for the money.

IF you desire to be further satisfied concerning things of this nature, as of Simple or Compound Interest, in Tables of buying and selling, and of measuring of Board and Timber, and divers other useful and profitable Rules and Tables, you may be plentifully satisfied in a Book, called, A Companion for every man, in a Pocket Volumn, to be sold on Clerken-well-green.

A brief Discourse of the Celestial part of the World, of the Distances, Magnitudes, Motions, and Scituations of the Planets and fixed Stars.

Of the Heaven of the fixed *Stars*.

ALthough (by the Diurnal motion of the Primum mobile) this Heaven (as all the other Orbs of the Planets are) be violently turned about once in 24 hours, yet they retain a proper motion to themselves, which is contrary to the former; this motion is called natural, because it is effected by the proper motion of the Star or Planet in its own Orbe, and the other motion is called violent, because it forceth a motion contrary to what the thing it self in nature would perform.

This Heaven of the fixed Stars is very slow in motion, moving but one degree in 71 years, and so is 35412 years moving through the whole Zodiack: it is adorned and beautified with divers glorious bodies of several magnitudes, of which the ancients have 6 in number: and that the multiplicity of these glorious bodies might not confound the beholders by their irregular scituation; the Ancients have contracted their number by the uniting a certain number of them together into the form or fashion of some living Creature, or other object, as the SWAN, the BEAR, the SHIP, the CROSSE, &c. and these are called Constellations, of these Constellations

ons, the Ancients observe only 48, though there be other found out of latter times, of which 21 were on the North side of the Equinoctial, 15 on the South side, and 12 in the Zodiack it self: each of these Constellations contain a certain number of these Stars, whose Magnitudes are very vast, in respect of this little ball whereon we live: For, A Star of the first Magnitude is greater than the Globe of the whole whole earth 68 times, of which magnitude there are 15 Stars. A Star of the second Magnitue, is greater then the Globe of the whole earth 28 times, of which Magnitude there are 45 Stars. A Star of the third Magnitude is greater then the Globe of the whole earth 18 times, of which Magnitude there are 208 Stars. A Star of the fourth Magnitude is greater then the Globe of the whole earth 11 times, of which magnitude there are 244 Stars. A Star of the fifth Magnitude is greater then the Globe of the whole earth 3 times, of which Magnitude there are 217 Stars. But a Star of the sixth magnitude is less then the earth, and of this magnitude are 49 Stars.

2. Of the heaven of Saturn.

This Heaven is scituated within the Concavity of the Heaven of the fixed Stars, and containeth only the body of his own Planet, which appeareth as a Star of the second Magnitude; he is of a swarthy and obscure colour like unto Lead; his distance from the earth in his mean distance is 909960 Miles, and the Cir-

Edward the sixth began his Reign 1547, January the 28, and Reigned 6 years, 5 months, and 19 days.

Queen Mary began her Reign 1553, July 26, and Reigned 5 years, 3 months, and 22 days.

Queen Elizabeth began her Reign 1558, November 17, and Reigned 4 years, 4 months, and 16 days.

King James began his Reign 1602, March 24 and Reigned 22 years, and 3 days.

King Charles the first began his Reign 1625, March 27, and Reigned 24 years 10 months, and 3 days.

King Charles the second began his Reign the 30 of January, 1648. Whom God grant long to Reign over us.

Here now followeth the manner of making all manner of Bonds, Bills, Leases, Indentures, Wills, &c. Very necessary for those who live in the Countrey, where a Clerk or Scrivener is not near at all times to be had.

A Bill or Obligation from one man to another.

KNow all men by these presents, that I T. R. of G. in the County of S. Yeoman, do owe and am indebted unto J. A. of G. in the County aboveſaid, Gentleman, the sum of one and twenty pounds of good and lawful money of England, to be paid to the aboveſaid J. A. his Heirs Executors, Administrators or Assigns; in and upon the first day of May next ensuing the date hereof, at

or in the now dwelling house of the aboveſaid I. A. for the which payment well and truly to be made, I bind my Heirs, Executors, and Adminiſtrators, in the ſum of forty two pounds of like moneys of England, firmly by theſe preſents: In witneſs whereof, I have hereunto ſet my Hand and Seal, the firſt day of June, one thouſand ſix hundred and ſixty.

Sealed and dilivered
in the preſence of

An Obligation with a Condition, Two bound to One.

KNow all men by theſe preſents, that we W. S. of K. in the County of N. Joyner; and H. M. of F. in the Iſle, are holden and firmly bound unto V. G. of B. in the County of S. Gentleman the ſum of two hundred pounds, of good and lawful money of England, to be paid to the aboveſaid W. G. his Heirs, Executors, Adminiſtrators, or Aſſignes; for the which payments, well and truely to be made, we bind us, & either of us, our Heirs, Executors, Adminiſtrators of us, and either of us in the whole, and to the whole firmly by theſe preſents; ſealed with our ſeals, Dated the fifth day of M. 1660.

The condition of this Obligation is ſuch, that if the above bound W. S. and H. M. they or either of their Heirs, Executors, Adminiſtrators or Aſſigns ſhall pay, or cauſe to be well and truely paid, the full and entire ſum of one hundred pounds of good and lawful money of England, at one entire pay-

ment

ment, in and upon the first day of November, next ensuing the date hereof, at or in the now dwelling house of the said W. G. of E. that then this present Obligation shall be void and of none effect; or else shall remain in full power, force, and vertue.

Sealed and delibered
in the presence of

A short Bill.

THis Bill witnesseth, that I. G. of R. in the County of S. Taylor, do owe unto I. L. of R. in the same County, Yeoman, the sum of thirty pound of lawful English Money; for the payment whereof, I bind me and my Heirs. In witness whereof I have hereunto put my Hand and Seal, the first day of May, in the year 1660.

Sealed and delibered
in the presence of

A Bill without a Penalty.

BE it known unto all men by these presents, that R. S. of K. L. in the County of N. Gentleman, do owe unto R. B. of R. in the same County, Yeoman, the sum of one hundred pounds of lawful money of England, to be paid to the said R. B. his Heirs, Executors, Administrators or Assigns, upon the first day of May next ensuing the date hereof, at or in the now dwelling House of the aforesaid R. B. in R sin.; for the which payment, well and truly to be made, I bind me, my Heirs, Executors, and Administrators, firmly by these presents.

In witnesse whereof, I have hereunto put my Hand and Seal the first day of August, One thousand six hundred and sixty eight.

Sealed and delivered
in the presence of

An Acquittance.

BE it known unto all men by these presents, that I R. B. have received of W. B. the sum of one hundred pounds of lawful money of England in full discharge of all Debts, Reckonings, Accompts, and Demands whatsoever, from the beginning of the world to this day, being July the first, One thousand six hundred and sixty eight: In witness whereof, I have hereunto put my Hand and Seal, the day and year above written.

Sealed and delivered
in the presence of

A General Release.

BE it known unto all men by these presents, that I M. K. of H. in the County of N. Gentleman, have remised, released, & quite claimed, and by these presents do, for me, my Heirs, Executors, Administrators, or Assigns, remise, release, and for ever quite claim, unto T. B. his Heirs, Executors, Administrators, or Assigns, all and all manner of Actions, Suits, Cause, and Causes of Actions and Suits, Bills, Bonds, Writings and Accounts, Debts, Duties, Reckonings, Sum and Sums of Money, Controversies, Judgements, Executions, and Demands whatsoever, which I the said M. K. ever had, or which my Heirs, Executors, Administrators, or Assigns, or any

any of us in time to come, can or may have, to, for, or against the said T. B. his Executors, Administrators, or Assigns, for, or by reason of any matter cause, or thing whatsoever, from the beginning of the World to the day of the Date hereof. In witnesse whereof I have hereunto put my Hand and Seal, the second day of May, 1668.

Sealed and delivered
in the presence of

A Letter of Attorney General, to receive Debts and Rents.

KNow all men by these presents, That I I. R. of W. in the County of R. Yeoman, have Assigned, Ordained, and made, and in my stead and place, put and constituted my truly and well beloved friend F. R. of S. L. in York, Yeoman, to be my true and lawful Attorney for me, and in my name, and to my use to ask, sue for, levy, require recover, and receive of all and every person whatsoever, all and every such debts, rents, and sums of money, as are now due unto me, or which at any day or days time or times hereafter shall be due, owing, belonging, appertaining unto me by any manner of ways whatsoever: Giving and granting unto my said Attorney by the Tenour of these presents, my full and whole power, strength, and authority, in and about the premises, and upon the receit of any such debts, rents, and sums of Money aforesaid, to give Acquittances, or other discharge for me, and in my name to make, seal, and deliver; and all and every other Act and Acts, Thing or Things, device and devices in the Law whatsoever,

needful and necessary to be done in, or about the premises, for the recovery of all, or any such debts, rents or sum of money as aforesaid, for me, and in my name, to do, execute and perform, as fully, largely, amply in every respect, to all intents, constructions and purposes, as I my self might, or could do if I were personally present; ratifying, allowing, and holding firm and stable, whatsoever my said Attorney shall lawfully do, or cause to be done in or about the execution of the same, by vertue of these presents.

In witness whereof, I have hereunto put my Hand and Seal, July 20. 1660.

An Indenture for an Apprentice bound out by a Parish.

THis Indenture made the second day of June, one thousand six hundred and sixty, according to the Computation of the Church of England, &c. Witnesseth, That the Church-wardens and Overseers of the Poor of the Parish of St. M. in K. L. in the County of Nort. with the consent of I. P. Major, and F. P. Recorder, Esq; two Justices of the Peace for the Parish, according to the Statute in that case made and provided: Have placed and put forth I. R. an Apprentice with I. R. of K. L. aforesaid, Waterman, for and until she be of the full age of one and twenty years, from the day of the date hereo; during all which term, the said I. R. doth Covenant to find unto the aboresaid I. R. his Apprentice, sufficient Meat, Drink and Apparel, Washing & Lodging, sufficient for such Apprentice: and at the end of the

the said term, to give her two suits of Apparel, the one for Holy days, and the other for Working-days: In witness whereof, they have interchangeably set to their Hands and Seals, the day and year above written.

Sealed and delivered
in the presence of

A Letter of Attorney to receive a Debt.

KNnow all men by these presents, that I I. R. of H. in the County of Mor. Gent. have assigned, ordained, and made, and in my stead and place by these presents, put and constitute my trusty and well beloved Friend S. R. of H. in the County of S. Gent. to be my true and lawful Attorney, for me, and in my name, and to my use, to take, ask, sue for, levy, require, recover, and receive of G. B. of H. in the County of S. Gent. all and every such Debts and sums of Money, which are now due unto me by any manner of ways or means whatsoever. Giving and granting unto my said Attorney my whole power and strength, and authority in and about the Premises, & upon the receipt of any such debts, or sums of money aforesaid, Acquittances or other discharge for me, and in my name to make, seal, & deliver, & all & every such act & acts, thing or things, device and devices whatsoever in Law, for the recovery of all, or any such debts, or sums of money as aforesaid, for & in my name, to do, execute, & perform as fully, & largely, in respect to all intents, constructions & purposes, as I my self might or could do if I were there in my own person, ratifying, allowing and holding firm, & stable, all and what-

whatsoever my said Attorney shall lawfully do, or cause to be done, in, or about the Execution of the premises, by vertue of these presents, In witness, &c

A Copy of a Will.

IN the Name of God, Amen, the first day of July 1668. according to the Computation of the Church of England, I E. N. of K. L. in the County of N. Gent. being of perfect memory & remembrance, praised be God, do make and ordain this my last Will and Testament in manner and form following, viz.

FIrst, I bequeath my soul into the hands of Almighty God my Maker, hoping & through the Meritorious death & passion of Jesus Christ, my onely Saviour and Redeemer, to receive free pardon and forgivenesse of all my sins; and as for my body to be buried in Christian burial, at the discretion of my executrix, hereafter nominated. Item, I give unto my Son P. T. the sum of five hundred pounds. Item, I give unto my Daughter F----- the sum of five hundred pounds. Item, All the rest of my Houses, Leases, Lands, Tenements, and Goods whatsoever; I give unto S. my wife for term of her life, and then to my Son P. and his heirs for ever, upon condition that she shall pay all my Debts and Legacies, and make her sole Executrix of this my last Will and Testament, revoking all other Wills and Testaments.

In witness whereof, I have hereunto set my Hand and Seal, the day of the Year first above written.

Pleasant

Pleasant Questions in Arithmetick.

Quest. 1. To tell the number that another man shal think, be it never so great.

LEt the Party that thinketh double the number which he thought, which done, bid him multiply the sum of them both by 5, & give you the product (which they will never refuse to do, it being so far above the number thought) from the which if you abate the last figure of the product (which will always be a Cypher or 5) the number thought will remain.

Example.

Let the number thought be 53, which doubled make 106, and multiplied by 5, make 530, then if you take away the Cypher which is in the last place, and there will remain 53, the number thought.

Quest. 2. A pretty Question.

A Thief breaking into an Orchyard, stole from thence a certain number of Pears, and at his coming forth he met with three men one after another, who threatned to accuse him of theft, and for to appease them, he gave unto the first man half the Pears that he stole, who returned him back 12 of them. Then he gave unto the second half of them he had remaining, who returned him back 7 of them. And unto the third he gave half the residue, who returned him back 4, and in the end he had still remaining 20 Pears, now do I demand how many

Pears

Pears he stole in all ? To answer this question you must work backward, for if you take 4 from 20, there will remain 16, which being doubled make 32, from which abate 7, and there will remain 25, which being doubled make 50, from which subtract 12, and there will remain 38, which again doubled make 76, the true number of Pears that he gathered.

Quest. 2. Another of three Sisters.

A Certain man having three Daughters, to the eldest he gave twenty two Apples, to the second he gave sixteen Apples, and to the third he gave ten Apples, and sent them to the Market to sell them, and gave them command to sell one as many for a penny as the other ; (namely, seven a penny) and every one to bring him home so much money as the other, and neither change either Apples or moneys one with another ; how could that be done ?

This to some may seem impossible, but to the Arithmetician very easie; for whereas the eldest had three penny-worths, and one Apple over, the second two penny-worths, & two Apples over ; & the youngest had 1 penny-worth & 3 apples over; so that the youngest had so many single Apples and one penny worth, as the eldest had penny-worths and one Apple over, and consequently the second proportionable to them both.

They made their markets thus ; A Steward coming to by Fruit for his Lady, bought all the Apples that they had, at seven a penny, leaving the

the odd ones behind, then had the eldest sister 3 d. and one Apple, the middle sister two pence and two Apples, the youngest one penny and three Apples. The Steward bringing the Fruit to his Lady, she liked it so well that she sent him for the rest, who replied that there were but a few remaining, she notwithstanding sent him for them, and bad him bring them at any rate.

The Steward coming to the Market again, could not buy the odd Apples under a penny a piece (who to content his Lady, was fain to give it) then had the youngest sister three penny-worth, the middle sister two penny-worth, and the eldest one penny-worth, and so had they all four pence a piece, and yet sold as many for a penny one as another, and neither changed Apples nor Money one with another, as they were commanded.

a Robert Spooner on this Book one thousan six hundred ninety and six

THE

THE

Shepherds Prognostication

FOR THE

WEATHER:

With a brief Chronology of divers Memorable things since these hundred Years, shewing in what year they happened, and how long it is since, to this year, 1668.

WITH

A Brief Collection of all the Members of Man Physiognomized.

AND

A Judgement upon the signification of Moles on Man or Womon, from Head to the Foot.

By *Melampus* a Greek Author.

ALSO

The Wheele of Fortune,

Approved and confirmed by Science and Reason of Pythagoras, the most excellent Philosopher: By the which you may know all things that you will demand.

London, Printed by *G. P.* for George Sawbridge on Clearken-well-green, 1668.

The Shepherds prognostication for the weather: with a brief Chronology of divers Memoriable Accidents, these last hundred years.

IF Rain-water be drunk or suckt up by the earth sooner then ordinary, it signifieth rain to be at hand. If standing water be at any time warmer then it was commonly wont to be, and no Sun-shine help, it foretelleth Rain. If any springs do newly rise or buble forth, or old springs flow faster then ordinary, it is a token of much rain. If Ducks and Drakes do shake and flutter their wings when they rise, it is a sign of ensuing water. If young Horses rub their backs against the ground, 'tis a sign of great drops of rain to follow. If in a clear and Starry night it lighten in the South or Southeast, it foretelleth great store of wind and rain to come from those parts. If Sheep do bleat, play, or skip wantonly, it is a sign of wet weather. If Swine be seen to carry bottles of hay or straw to any place, and hide them, it betokeneth rain. When Oxen do lick themselves against the hair, it is a token of rain to follow shortly after. If Oxen or Kine feed apace when it rains, it foretelleth that the rain shall continue many days after. If Cattle when they do puff or bellow, and do look up to the skie, it signifieth ensuing rain. If the heat in Summer be more hot and violent then is wont to be, it is a token of Rain. If dogs guts or entrailes

stir

stir or rumble in his belly, it is a sign of rain. If Salt or Powdred meat be more moist then it is ordinary wont to be, it signifieth rain. The Skie or Element being red or fiery in the morning, foreshewth rain to follow. Doves or Pigeons comeing later home to their Dove-house in the evening then ordinary, it is a token of Rain. If Crows or Daws bathe themselves in winter, or if they cry pealk along any shore, more then they are commonly wont to do, then will rain presently follow. The sparkling of a Lamp or Candle, is a manifest sign of ensuing Rain.

The falling of Soot down a Chimney more then ordinary, there will follow Rain presently. When Ants or Pismires do often run to Nests or homes, it is a manifest token of wet weather.

When Hens flutter their wings in the dust, or they flock together, seeking to shelter themselves, rain followeth. When gouty men, or such as are troubled with any old aches, do feel their joynts to ake, there Rain shortly follows after.

And if the Moon seem dark, grenish, foggy, lowring or duskish, or if it appear the third day before, or the third day after the new Moon, it is a token of ensuing Rain. When Flies, Gnats, or Fleas do bite or sting sorer then they were wont to do, or hover about mens eyes or mouths, or of Beasts, it is an evident token of rain. And if Frogs do croak more then ordinary, it is an apparant token of rain. When Toads go from their holes in the evening, it is a token of stormy weather and rain. When Swallows are seen to flutter

flutter or flye about low, or over waters or marish grounds, and with their wings to touch the water, it is a manifest token of great rain. And if any black spots appear in the Sun or Moon, it is a token of water. And if the sound and noise of Bells, be further heard then wont, without the help of wind, it will rain shortly after. If Moles or Wants do turn up the ground more then they are wont, and that the earth they turn up be small and dry, it is a manifest token of Rain.

And if Birds, of what kind soever, make more noise with their wings then ordinary, it is a sure token of rain at hand. And if the Dew fall not early in the morning, (unless it be hindred by the wind) it is a sign of rain. And if the worms called woodlice, or Hoglice, be seen in great quantities together, it is a token that it will rain shortly after. If the Rainbow appear in calm weather, it is a manifest token of winds to follow.

When the fire doth send forth his flames waveing, or that it sparkles more then ordinary, it is a sign of windy weather.

The Sea casting out great store or pieces of Forne, it is a manifest token of stormy winds.

If any great Clouds be seen to passe aloft and very high in the Sky, look from whence it comes, then shall you shortly after have store of winds. When the beams of the Sun be red and broad, and pierce the Clouds like darts, they foretel winds. The Hedghog commonly hath two holes or vents, in his Den or Cave,

the

the one towards the South, the other towards the North, and lok which of them he stops, thence will great storms and winds follow. If the Sun continue hot and scorching many days together, it is a token of winds to continue long together. The winds comming from the East are dry, commonly ingendring drought. The Northern winds is evermore healthfuller then the Southern. If Bées fly not far from their hives, it is a sign of foul weather. When Oxen bite their forefeeth, it is a manifest token of foul weather to follow. If the flame of the fire do wave up and down, or that sparkles fly and crack from it, there will stormy weather follow. If small Clouds dispersed and scattered abroad appear in clear weather, it is a manifest token that foul weather following shall last long. The chirping of Sparrows in the morning foretelleth foul weather. The blustring and noise of leaves & trees in woods or other places, is a token of foul weather. Great store of Snow and water in winter, doth foretell that Spring-time and summer following shall be fair and warm. If the Rainbow appear in the East toward the evening, it is a token of fair weather. If it Lighten in the Horizon without thunder, it is a token of fair and clear weather. When Night-Bats shew themselves in great number, or more timely in the evening then they were wont, it is a manifest token that the next day after will be clear and fair. If Kites be seen to walk and flye together, it is a token of fair wea-

ther.

ther. If little Flies or Gnats be seen to hover together about the beams of the Sun before it set, and flye together making as it were the form of a Pillar, it is a sure token of fair weather.

When the clouds in the ayr are seen to decline downwards, it then doth foretel fair weather.

When Sheep and Goats be seen to join or couple together late, or in the Evening, it Prognosticateth fair weather.

If Oxen be seen to lye along upon the left side, it is a token of fair weather. If any Neat fall either in the Spring or Autumn, it foretels that day to be fair and clear. When the Owl shrieketh in foul weather, it is a token of fair weather at hand. If Ants or Pismires dwelling in any hollow place, do remove their Egges, it is a sign of fair weather.

When Cranes are seen to flye forth right, without turning aside or back, it is a manifest token of fair weather. The Moon appearing with a white circle, called Halo, in form of a Crown, foretelleth fair weather to ensue. If it lighten in the Ayr, and weather being clear, it is a sign of hot weather. If Ravens or Crowes be seen to stand gaping toward the Sun, it is a manifest sign of extream heat to follow.

When Kites are seen to play and flye leisurely in the ayr, it is a sign of Heat. When the ayr is sultering and very hot, it is a sign of cold weather to ensue. It is sign of manifest cold weather, if the Dew fall not in the morning, especially nor being hindred by the wind.

If in the winter the Sun setteth more clear, red, and bright then it was wont, & that a Northern wind blow, it is a sign the night will be very cold. If that the Ayr in our Region be faint and warm, it is a token of Snow to follow. The appearing of a Comet or Blazing Star, is a token of a dear year. When Birds flye and flock together in companies, with crying and chirping forsake the Iland, the woods or fields, and withdraw themselves, near to Cities, Towns, and Houses; it foresheweth great barrenesse, dearth and want of victuals to ensue.

Thus said my Author long ago,
Which now too true we find:
None knows his Friend now from his Foe,
Nor which way blows the Wind.

A brief Chronological Table

Memorable Accidents.

	year of Christ	years expir.
A Great Earthquake and a Blasing Star seen nightly in October and November.	1580	0088
Another blazing Star in May.	1582	0088
Fourteen Traytors Executed.		
The Camp at Tilbury.	1586	0082
Portugal Voyage.	1588	0080
Wil. Hacket executed in Cheap-side for Blasphemy and Treason, July 28.	1589	0079
Doctor Lopes executed the 7 of June.	1591	0077
Cadiz Voyage, and the Lady Eliza-		

beth born.	1594	0074
The late King Charles was born the 19 of November.	1596	0072
A great Plague, whereof dyed in one year in London and the Suburbs, 30578, besides those of other diseases.	1603	0065
The Powder Treason discovered, November 5.	1605	0063
A great Frost from the 8 of December till the 2. of February.	1607	0061
Prince Henry dyed.	1611	0057
The new River brought from Amwel finished.	1613	0055
Queen Anne dyed.	1618	0050
The late King Charles having been in Spain, came home the 6 of Octo.	1623	0045
Prince Charles born, May 29.	1628	0040
The Lady Mary born, November 4.		
And a lamentable fire on London-bridge the 11 of February.	1632	0036
The late King Charles his Progresse into Scotland, and the Duke of York born, the 15 of October.	1632	0036
The Reparation about St. Pauls Church begun, and the River of Thames twice frozen, that people did daily go over on the Ice as on plain ground.	1634	0034
The Lady Ann born the 7 of March	1636	0032
Prince Charles installed at Winsor, 21 May.	1638	0030

A cruel Sea-fight between the Spaniards and Hollanders, near the English Coast, in the month of September.	1639	0029
A Parliament begun the 3 of November, which continued 12 years.	1640	0028
A Rebellion in Ireland begun 23 October.	1641	0027
Lord Stafford beheaded, 12 of May.	1642	0026
Lord of Essex made Generall.	164	0026
Battel at Edg-hill, October 23.	164	0026
Branford, November 12.	164	0026
Scots entered into England, Jan. 16.	164	0025
Cheapside Cross taken down, May 2.	164	0025
Tomkins and Chaloner executed, July 5.	164	0025
Nubury first Battel Sept. 23.	164	0025
B. of Canterbury beheaded, Jan. 10.	164	0024
Marston-moor Fight, July 2.	164	0024
Nubury second Battel, October 28.	164	0024
Book of Common-prayer voted down, November 16.	164	0024
Nasbey Fight, June 14.	1645	0023
Scots routed in Lancashire, August 7.	1648	0020
Scots routed in Scotland by his Highnesse, September 3.	1650	0018
King Charles the first murthered, Jan. 30.	1648	0020
Hamelton, Capel & Holland beheaded	1648	0020
Colchester taken, and Lucas and Lisle shot to death, Aug. 28.	1648	0020
Duke of York fled from St. Jamses, April 20.	1649	0019

Act for abolishing Kingly Government, May 29.	1649	0019
The long Parliament that had sat 12 years, six moneths, and 17 days, dissolved by his Highness, Apr. 20.	1653	0015
A great Victory against the Hollanders, June 23.	1653	0015
The Lord Protector began his Government, December 16.	1653	0015
The River of Thames ebbed and flowed twice in 3 hours, October 3.	1656	0012
Sir Henry Slingsby, and Doctor Hewet beheaded on Tower-hill, June 8.	1658	0010
Col. Edward Ashton executed as a traytor in Tower-street, John Betteely the like in Cheaplide; but Henry Tryer reprieved, July 3.	1658	0010
Edmund Stacy executed in Corn-hill, John Summer and Oliver Allen reprieved, June 5.	1658	0010
Oliver Crumwel the Usurping Protector dyed, September 3.	1658	0010
Richard Crumwel took upon him the Government, September	1658	0010
Our gracious Soveraign Lord King Charles the Second, returned from his exile, and entred London upon the 29th of May.	1660	0008

Whom God grant long to Raign.

A brief Description of all the Members of the body, with their significations.

Of the Head.

FIrst, the head short and round denotes onely to be forgetful and foolish, the head long in fashion to the hammer, to be prudent and wary; and in the forepart of the head a hollownesse, to be wily and ireful; the head big, doth denote a dull person, and applyed to the Asse. The head little to be foolish, and applyed to the Dog: the head mean of bignesse, doth argue a good wit naturally: the head pinable sharp, to be unshamefast and a boaster.

Of the Fore-head.

The fore-head smooth, to be a flatterer, applyed to the fawning Dog; the fore-head big wrinkled, to be bold, applyed unto the Bull and Lion: a low forehead to be sad, applyed to the passion, a low forehead to be a flatterer, applyed to the Dog: a high forehead to be liberal, applyed to the Lion: an over-wrinkled forehead to be unshamefast, & puffed up in the temples, to be high minded, ireful, and of a rude wit; the forehead small to be unapt to learn, unconstant, and applyed to the Sow; the forehead very big to be slow, and applyed to the Oxe: the forehead round to be of a dull perseverance, ireful, and applyed to the Asse, and being somewhat a plain fore-

head

head, to be circumspect, and applyed to the Dog; a square formed forehead to be bold, applyed to the Lion.

Of the Eyes.

The eyes small and quivering to be shamefast, and yet a lover; how much the bigger eyes, so much the lesser malice, yet the more foolishnesse, the eyes thwart writhing to be deceitful, a nigard and treful; the eyes big out, to be foolish, fearful, fainthearted and unshamefast, the eyes disordered moving, as one while running, another while staying, to be rash, disquiet, and troubled in mind, wicked, and a briber; the eye-lids quivering, to be fearful, applyed to the passion; the eye swift moving with a sharp look, to be fraudulent, unfaithful and a thief: the eyes stedfastly loking to be troubled in mind, and a deceiver: the eyes situated as into a length, to be a deceiver and envious; little bags or bladders swelling out from the eyes, to be great wine-drinkers, applyed to the passion; little bladders swelling out before the eyes, to be great slæpers, and applyed to the passion; the eyes small to be faint-hearted, applyed to the Asse: the eyes big to be slow and tractable, applyed to the Oxe: the eyes hollow standing to be envious and wicked, applyed to the Ape; the eyes standing out to be foolish, applyed to the Ape; the eyes somewhat hollow to be stout of courage, applyed to the Lyon: the Eyes somewhat big, and a little enclining to be gentle, and applyed to the Oxe: the Eyes very wide open to be impudent; the corner of

their eyes fleshy unto the nose, joyning to be malicious; the eyes of length to be crafty, and a deceiver; the eyes big and trembling, to be desirous of women, applyed to the passion.

Of the Nose.

The nose round with a sharpnesse at the end, to be wavering of mind, applyed to the Bird, the nose wholly crooked from the fore-head downward, to be unshamefast & unstable, applyed to the Raven: the nose crooked like the Eagles bill, to be bold, applyed to the Eagle: the nose flat, to be lecherous and hasty in wrath: the nostrils large to be ireful, applyed to the passion: the nose stretched long to the mouth, to be honest & bold; the end of the nose big, to be desirous of that he seeth, applyed to the Ox: the end of the Nose big and turning up, applyed to the Sow: the end of the nose sharp, to be of a fierce ire; applyed to the dog; the nose round, being blunt at the end, to be stout, applyed to the Lyon.

Of the Eares.

The Eares long and narrow, to be envious: the Ears standing very nèer to the head, to be a dullard and sluggish: the Ears hairy, to be long liver, and quick of hearing: the ears small, to be a stoffer, applyed to the Ape, the ears big, to be a dullard, applyed to the Asse: the ears hanging, to be a fool, applyed to the Asse: the ears of a mean bignesse, to be faithful and honest conditioned: the ears over-round to be unapt to learn.

Of the Face.

The face long, to be unshamefast, the face of small

small cause sweating, to be crafty, lecherous, and a great feder: the face very little and round, to be foolish: the face long and lean, to be bold: very crooked, long and lean, to be malicious; longer from the forehead to the jaws, to be a liyer: narrower from the jaws unto the chin, to be envious, and contentious: the face fleshy, to be slow, applyed to the Oxe: the face lean, to be careful, and circumspect: the face very fleshy to be careful, applyed to the Asse and Hart: the face big, to be slow, applyed to the Oxe and Asse: a narrow face to be a niggard: a countenance looking downward, to be a hypocrite and wicked: the face to be hollow without any bearing out, to be contentious: like to a drunken countenance, to be lightly drunk: like to an ireful countenante, to be ireful, and applyed to the appearances: like to the shamefast countenance, to be shamefast: the face deformed and awry, to be evil conditioned.

Of the Lips.

The Lips big, that the upper hangeth down over the neather, to be foolish, applyed to the Als: the upper lip bearing out that the gum be seen, to be a wrangler & spiteful, applyed to the Dog: the Lips thin, hanging the one over the other, to be bold and hardy, applied to the Lion: the lips thin and hard to be ireful, and unapt to learn, applyed to the Sow: the lips thin and soft, to be stout, applyed to the Lion.

Of the Chin.

The Chin round, to be effeminate, applyed to the woman, the under chin hanging low down,

to

to be lecherous; the chin having a pit at the end, to be a wily person & libidinous: the chin sharp to be faithful applied to the Dog: the chin small and sharp to be envious and cruel, applied to the Serpent: the chin in a manner square to be honest conditioned: the chin long and downward sharp, to be a crafty fellow.

Of the Beard.

The beard unseemly formed to be of a good nature, of a natural cause: the beard unseemly fashioned, to be of an evil nature, of the contrary The womans beard, to be lecherous: the woman having no beard at all to be honest conditioned. The mans beard over hairy to be melancholick, of a natural cause.

The colour of the Eyes.

A dark yellow to be honest conditioned, applied to the Lion: and fiery, to be unshamefast, yet full of mirth: variable of colour to be chearful, applied to the passion: and shining bright, to be luxurious, applied to the Cock, and Raven; the colour red about, to be ireful, applied to the passion: very black to be fearful: which the property of the colour giveth. Black and yellow of colour to be honest conditioned, applied to the comeliness thereof: gray or white, to be chearful which the property of the colour giveth.

The Colour of the Face.

The cheeks and nose of the livers redness to be most digested; the colour red above to be shamefast, applied to the Passion: the cheeks red above to be lovers of wine, applied to the passion.

The

The colour of the Breſt.

Of a fierce colour, to be ireful, applyed to the Paſſion.

The colour of the whole body.

A very pale colour (except it be a ſickneſſe) to be fearful, applyed to the paſſion: of a honey colour to be ſluggiſh, of a natural cauſe: of a fiery colour to be long angry, hard to be pleaſed, very furious and pale, not proceeded of overmuch ſtudy, to be vicious and wicked: very black of colour to be fearful of courage, applyed to the Blackmoze; very white, to be fearful, applyed to the woman: ſwarthiſh of colour, to be meanly ſtrong; Yellow of colour, to be honeſt conditioned, applyed to the Lion: very red or ruddy, to be wily and ingenious, applyed to the wolf.

Of the Teeth.

The Teeth big and broad, to be ſharp witted, one of a dull capacity & laſcivious, applied both to the Ox and Aſſe: the ſharp teeth if they be long and faſt, bearing outward, to be a great feeder, ireful and wicked, applyed to the dog and Bear.

Of the Voyce.

The Voyce ſmall, ſoft and broken, to be fearful, applyed to the woman: big and high, to be very ireful, applied to the maſty dog: a ſoft voyce without reaching, to be gentle, applyed to the Sheep: the voice ſmall and low, to be ireful, applyed to the Goat: the voyce loud & big to be injurious, applyed to the Aſs: the beginning big & ending ſmall, to be ireful, applyed to ſuch which cry out, and to the crying of the Oxe.

Of

Of the Neck.

The Neck short to be witty, applyed to the Wolf and Cat: such sufficient strong about the knot or joynt of the neck, are witty, and of a good capacity: such are weak, to be dullards: the neck big, to be strong, applyed to the man: the Neck slender, applyed to the woman: big and fleshy, to be ireful, applyed to the Bull: the neck mean, to be stout, applyed to the Lyon: long and small to be fearful, applyed to the Hart.

Of the Brest.

The Brest without hayr, to be unshamefast, or fearful, applyed to the woman: very fleshy, to be unapt to learn: the space from the throat bone, to the bottom of the brest longer then from the bottom of the brest unto the navil of the belly, to be of a witty and good capacity, the Paps fat and hanging down in men, to be weak and effeminate. A big peice of flesh bearing out of the left side of the brest, in the form of a leeks head, or sinew sprung up, and that there be one or many hayrs growing on it, it is then an argument of honour and riches, as Ptolomy writeth: the Brest big and well fashioned to be strong, applyed to the man: the brest large and well compact to be strong, applyed to the Lion: hairy on the Brest to be unconstant and bold, applyed to the Birds.

Of the shoulders.

The shoulders sharp to be deceitful: the shoulders broad to be strong, of good capasity, but narrow to be a bullard, the shoulders evil fashioned,

to

to be weak; well compounded, to be liberal: weak compounded and bearing up thin, to be a nigard.

Of the Stomack.

The Belly small to be of good capacity: such hairy from the Navil downward, to be full of words, applyed to the Birds: such fat about the Stomack, to be strong, otherwise weak: the Belly bearing out big, to be a great feeder.

Of the Back.

The Back croked to be a nigard, ill conditioned, and equally formed, to be of a good nature; the back narrow, weak; the back big to be strong the back large to be strong and highminded.

Of the Armes.

The Armes hairy to be unconstant, and lecherous, applyed to the Birds; the Armes very long, to be strong, bold, honest, and gentle: the Armes short, to be a procurer of discord and lecherous.

Of the Hands.

The Hands small to be unconstant, and wily; the Palms of the hands unto the wrists, broad and narrow upward, to be a riotour in his first age; the hands short and very big, to be rude and a dullard, the hands fat, with the fingers, like to be a Theif.

Of the Nailes of the fingers.

The Nayles very short to be wicked, applyed to the property; the Nails small and croked to be a greedy catcher, applyed to the Hawk: the Nayls very little to be a craft beguiler: the white pricks of the Nayls, to be wealthy, and to

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have many friends: the black pricks in the Nayls, to be hated, applyed to the natural cause; the Nayls long, smooth, thin, white, reddish, clear withal, to be witty, and of a good capacity: the Nayls, narrow and long, to be cruel and fierce: the Nays rough and round, prone to the venerial act, applyed to the property.

Of the Nayls of the Toes.

The Nayls thin and well coloured, to be honest conditioned and witty; the Toes joyning close together, to be fearful, applyed to the Quail: the toes and nayles crooked, to be unshamefast, applyed to the Birds.

Of the Navel.

The stomack from the Navel to the Brest fleshy to be wicked, after Ptolomy, the same spruce, soft and well compact, to be stout & high-minded. The sharp large from the bottom of the Brest to the Navel, to be dull of capacity, and a great feeder, applyed to the natural cause; the spare equal, to be witty and honest conditioned, applyed to the natural cause.

Of the Ribs.

The Ribs filled about, as they were blown up, to be full of words and foolish, applyed to the Ox and Frog: the person well ribed to be strong, applyed to the male-kind: the ribs narrow and weak compounded, to be weak, applyed to the female-kind.

Of the Loyns and Hypocondria.

The Hypocondria thin and fat, to be fearful, applyed to the Frog: the Hypocondria fleshey,

unapt

unapt to be taught: the person well loyned, to be a lover of the hunting of the wild beasts, applyd to the Lyon and the Dog.

Of the Hanches and Hyps.

The Hips well sinued to be strong, applyed to the male-kind; the Hips fleshey to be weak, applyed to the woman: the bones of the Hanches bearing out-ward to be strong, applyed to the male-kind; the bones of the hanches slender, to be fearful and weak, applyed to the woman.

Of the Pecten.

The Peaen very thin of hair, to be chast, applyed to the natural cause: the Peaen very hairy, to be libidinous, yet prosperous, applyed to the natural cause.

Of the Buttocks.

The Buttocks dryed in flesh to be evil, applyed to the Ox; the buttocks sharp and bony, to be strong, applied to the Male-kind; the buttocks fat & fleshie, to be weak, applied to the woman.

Of the Legs.

The Legs slender to be dull of capacity, (yet this faileth often in the learned students:) the calves very big bearing out, to be sluggish and rude mannered: the calves meanly big formed to be witty, and honest conditioned: the legs big sinued and brawned, to be strong, applyed to the Male-kind: small sinewed to be libidinous, applyed to the Birds: the Legs big and ill fashioned to be unshamefast; the calves of the Legs big, to be an ill mannered person: the calves soft to be effeminate.

Of

Of the Knees.

The Knees bending forward to be effeminate, applyed to the Woman: the Knees fat to be fearful, yet liberal: the knees lean to be strong and hardy: the Knees big to be an effeminate person, applyed to the excessive appearance of them, the Knees slender to be fearful, applyed to the excessive appearance of them.

Of the Ancles.

The Ancles broad to be strong, applyed to the natural cause: the parts about the Ancles overfleshy to be foolish, applyed to the property: the heels slender or thin to be fearful, applyed to the property and condition of them: the Ancles strong sinewed and brawned to be strong, applyed to the Male-kind; the Ancles to be much fleshy, to be weak, applyed to the Woman.

Of the Feet.

The Feet thick and short to be weak, of the natural cause; the feet slender, short, to be wicked, of the natural cause, the feet overlong to be wily, of the natural cause; the Feet fleshy and hard, to be a dullard: the feet small and fair formed, to be a fornicator, applyed to the property of the note; the feet much hairy to be lecherous & bold, applyed to the natural cause; the feet naked of hair, to be weak of strength and courage, of the natural cause; the feet weak sinued & brawned, to be strong, applyed to the male-kind: the feet weak sinued and small, to be effeminate, applyed to the woman: the inner part of the soles of the feet not hollow but so filled with flesh that they make

make no hollowness at all in the step on the ground, is noted to be crafty, applyed to the natural cause: the feet big and fleshy, to be foolish, applyed to the natural cause.

Of the Hariness of the parts.

The back very hairy to be cruel, applyed to the beasts; the Neck behind hairy to be liberal and stout, applyed to the Lyon; the hair of the eyebrows growing downwards towards the Nose, and spreading upward unto the temples, to be foolish, applyed to the Sow: the hairs of the eyebrows joyned together, to be a sad person, applyed to the passion; the hairs of the head standing straight up to be fearful, applyed to the passion: the hair of the head very crisped, applyed to the Moors: the hairs to be crisped at the end to be strong and bold, applyed to the Lyon: the hairs of the head plain, to be simple: much hayre of the head, and thick, to be evil conditioned; the legs hairy, to be venerous, applyed to the Goat: the brest and belly very hairy, to be unconstant, applyed to the birds: the shoulders very hairy, to be the like, unconstant.

Of the Going and Moveing.

The person going with the feet & knees turning in, to be weak, applyed to the Woman: the sculking, writhing, or shringing ẏ body hither or thither to be a flatterer, like to the fawning dog: leaning on the right side in the going to be a Chynick, applyed to the excessive appearance: the eys quick moving, to be greedy & quick catchers, applyed to the Hawk; the eyes quick and

 often

often moving with a freddiness of the body to be witty, and of a ready understanding, applyed to the condition of the passion. The pace slow and long, to be witty and strong: the pace slow and short to be witty, yet weak: the pace long, and quick to be long, yet foolish: the pace short and quick, to be foolish and weak of strength: the shoulders bending forward in going, to be high-minded.

Of the Personage and Stature.

Such as are high of personage of a hot and dry quality, to be witty and ready to conceive. Big of personage, and of a cold and moist quality, to be dull of capacity, of the contrary cause. The personage evil fashioned and tall of stature, to be dull of capacity, and evil conditioned, applyed to the Forme. The person of a comely personage, and mean of stature, to be witty and honest conditioned, applyed to the natural cause. Such as are of a very small personage to be quick witted and prompt in attaining any matter, of the natural cause. Such very big of personage of dull capacity, and thereof hardly conceiving of the contrary cause, after Aristotle; small of Personage, and of a hot and dry quality, cholerick, to be apt, readily to conceive and to judge or discern any matter rightly. Small of Personage and of a cold and moyst quality, to be apt to conceive, and readily to discern of the contrary cause.

The

The Signification of Moles.

If the Man shall have a Mole on the place right against the heart, it doth denote him undoubtedly to be wicked.

If a woman shall have a Mole on the left Breast, then pronounce the same judgement as of the man.

If a Mole shall be seen on the Man or womans belly, doth demonstrate that he or she to be a great feeder or Glutton.

If a Mole in either the man or woman, shall appear on the place right against the Spleen, doth signifie that he or she shall be much passionated, and often times sick.

If either the man or woman shall have a Mole on the bottom of the belly, doth argue much debility, and to be often sick.

If a Mole in either the man or woman, shall be seen nere the privy place, denotes unspeakable desirousnels, and unsatiate in coacting.

If a Man or woman have a Mole on the 23. u 2. vpr. 2. be in 2. m it self, argueth the begetting of Male Children, and the woman female Children.

If a Mole shall appear on that party, about the 33. u. 3. vpr. be in 2. m in the man or woman, denoteth great increase of riches.

If a man shall possess a Mole on the knée, he shall then obtain a comely and wealthy wife.

And if the woman shall have a Mole on the right knée, signifieth her to be honest & vertuous: if on the left, then she shall enjoy many children.

If a man shall have a Mole on the ancle of the foot, it denoteth that he shall take upon him the womans part.

If a woman have a Mole on the ancle, she shall take upon her the mans part.

If the man or woman shall have a Mole on the foot, it denoteth good luck, and enjoyment of many children.

Likewise (this is to be learned) that the Moles or Moles seen on the right side, either of man or woman, evermore denoteth honesty and riches: but on the left side to be harmed with calamities and continually poor.

If a man shall have a Mole on the fore-head, doth vindicate that he shall possess much wealth and riches.

The woman having a Mole on the fore-head, doth demonstrate that she shall either Govern, or else come to an high dignity.

If a man shall have a Mole about the ouerbrow, then doth argue that he shall couple & joyn in marriage, both with honest, wealthy, and vertuous women.

If a woman have a Mole in the same place, it doth denote that she shall joyn in marriage both with a rich, fair, and comely person.

If the man shall have a Mole on the ouerbrow then

then let such a person refrain from Marriage altogether, or all his life time: for that such a person (if he marry) shall have five wives in his life time. Also the woman having a Mole in the same place, to have so many husbands (as the man hath wives) in her life time; Melampus writeth.

If a man have a Mole on the nose, somewhat ruddy, and another, the like in the privy place, doth vindicate that such a person is overmuch given to the venerial act.

Also the like Mole seen either on the nose or eye of the woman, and that she hath the like on the privy place, doth signifie the same that is before spoken of the man.

If a man shall have a Mole overthwart the Nose, doth denote that he shall wander hither and thither through Countries and Cities.

A Mole the like standing on the womans Nose, doth pretend that she shall travel on foot through sundry countries; and that she hath the like Mole besides on the privy place.

If a man have a Mole on the gullet or throat, doth demonstrate that he shall become very rich.

If the woman have a Mole on the nether jaw, doth vindicate that she shall lead her life in sorrow and pain of the body, because she hath that within her body which shall hinder her from the straining & bearing of children. If a man shall have the form of a Mole on his tongue, doth demonstrate that he shall marry with a rich and beautiful woman.

If either man or woman shall have a Mole on

any

any of the lips, doth portend that he or she to be a great feeder and a Glutton.

If a man shall have a Mole on the chin, doth argue that he shall be rich both in the substance of money, and possessions.

Also a woman having a Mole in the same place, doth vindicate that she shall come to the like wealth as the man, & that she hath besides the same like Mole right aloft, or against ỳ Milt.

If a Man shall have a Mole in any of the ears, doth argue that he shall be rich, & much reverenced and spoken of.

If the woman shall have the same, and that in the like place, doth denote the same good hap and fortune to her, and that besides she hath the like mole placed on the thigh or hams.

If the man shall have a Mole on the neck, doth promise that he shall become very rich.

If the woman have a Mole in the same place, doth vindicate that the like fortune and wealth shall ensue unto her.

If the man shall have a Mole in a manner behind the neck, doth demonstrate that he shall be beheaded, except God (through earnest prayer prevent the same.

If as well the man as the woman shall have a Mole on the Lopns, doth demonstrate a weal and poor kindred, and to be always needy.

If on the shoulders of the man shall be seen Mole, doth signifie imprisonment, and sorrow the mind.

If the man shall have (as is abovesaid) a Mo

on the throat, it doth promise that he shall marry both with a beautiful and rich woman.

If the woman shall have a Mole on the same place, doth signifie that she shall also marry both with a wealthy, and very fair, or comely man.

If either in the man or womans hand shall a Mole appear, doth denote their prosperous good luck, and enjoy of Children.

If either the man or woman shall have a Mole on the brest, doth threaten that he or she shall be much harmed by poverty.

Hereafter followeth the Wheel of Fortune, approved and confirmed by Science and Reason of Pythagoras, the most excellent Philosopher; by which ye may know most things that you can demand.

The Description of the VVheel of Fortune.

AND to the end you may the better understand the Wheel of Pythagoras, and the resolution of the questions which you would propound, you must first chuse a number as you best fancy, so that it exceeds not 30. This done, take the number of the day, as you shall find set down, and take the number of the Circle of the wheel, which is over the letters, which letters must be the beginning of your name, then gather the numbers into one sum, which you must divide by 30. And what remains look in the body of the wheel for, and if you find it in the upper

part of the wheel it will come to pass, if in the nether the contrary.

Pithagoras Wheele

Likewise to know if one shall enjoy their lobe or no, take the number of the first letter of your name, the number of the Planet, and of the day of the week, all these put together, and divide them by 30. And if it be above, it will come to your mind, and if below, to the contrary, & mind that number in the which exceeds not 30.

The

The Chances or demands which may be made or propounded in the VVheel of Fortune.

1. VVhether you shall obtain the Favour of the person you desire.

2. VVhether your Master shall attain to the preferment he desireth.

3. If you shall have the favour of a Prince as you desire.

4. If the Prince shall take the Town besieged.

5. Which of the two Princes which make war, the one against the other, shall have the Victory.

6. Whether there shall be any great feat of arms done in the camp, or not.

7. If there shall be a peace between two Princes.

8. If a Chaprain shall be in great favour with the Lord he serveth.

9. If a Captain be valiant, or not.

10. If a Horse shall win the race.

11. If a Prisoner shall come out of Prison.

12. If a sick person shall amend.

13. If the sickness shall be long or short.

14. If the suit in Law shall be judged to your profit.

15. If you shall have your hearts desire, or not.

16. If you shall have a Child by your Wife or Lemmon.

17. If a woman with Child shall have a Son or Daughter.

18. If a Child shall be fortunate or unfortunate in the World.

19. If a thing stolen will be recovered

20. If it shall be a plentiful year.
21. If it be good to take a voyage in hand.
22. If it be good to occupy Merchandise.
23. If it be good to take a Wife.
24. If a friends ship shall take good effect.
25. If a man shall be fortunate in his house.
26. If a person shall be always rich or poor.

And thus you may do of all other demands whereof you would be resolved.

And to the end you may the better understand this Wheel of Pythagoras, and the resolution of the demands which ye would propound, you must first of all take you a number, what you list at your discretion, as 10, 15, or 12. or any other number more or less; this being done, take the number of the day, as you shall hereafter find; all set in order, and then take the number which ye shall find in the Wheel upon the first letter of your name: As for Example, If your name be Anthony, you must take A. & the number which is over it: all which thing you shall find put in order in the Wheel, and gather all those numbers into one sum: which ye shall divide by 30. reserving the rest. As for example, if your total number do amount to 134. divide that by 30. and there will 14 remain; which number ye must search in the wheel, and if you find it in the upper half, your matter shall speed well, and if it be in the nether half, it shall be evil: and thus may you know all that you desire to know.

And if ye would know whether ye shall injoy [illegible] not, take the number of the first letter

er of your name, the number of the Planet, and of the day of the week, and all these numbers ye shall put together, and then divide them by 30. as you did before, and take your remainder, & seek in the Wheel, and you shall find it: and then if it be in the upper half you shall have your request, and if in the nether part, it is contrary: And thus you may do of all other things which you would know: you must consider that the numbers in the wheel pass not 30. as ye shall find them beginning with 1, 2, 3, and 4, consequently to 30. as in the wheel you may see.

An Alphabet to know which of the two that fight or go to Law one against another, shall have the Victory.

A	B	C	D	E	F	G	H
1	3	22	24	22	3	7	6
I	K	L	M	N	O	P	Q
20	1	10	33	13	8	13	7
R	S	T	V	X	Y	Z.	
13	9	8	2	6	6	4.	

For to understand and practise this Alphabet rightly, you must first know the proper names of the parties which is to fight or go to law one gainst the other, then with the same names Latine in the Nominative case singular, observing the true Orthography, & according to Alphabet, join unto each Letter of the names, the number unto him appert-

following the portracture here before written; & sum the said numbers together; that is to say, each man by himself, & when ye have put them all together, divide them by 9, & that which remaineth on the one part, and on the other, the division being made, you shall no doubt readily find it. After this, behold the rules which follow, whereby you may know what shall happen to the one and the other: And if it fortune that in the dividing the whole by 9, there remain nothing, you must take the least number of 9, for that must then serve in this purpose, as you shall hereafter know more at large by experience.

It doth not chance once in a thousand times, that two persons which do go to fight, or do go to Law one against the other should be of one very name, therefore look to know their true names. And to the end that you may the better understand this Rule: Put the case that Peter & Paul should fight one against the other; if you do then examine that which is said before, you shal know the thing that shall happen, yet must you know that God is Governour & Disposer of all things, and can change and alter them at his pleasure; but we speak according to the influence & course of the Stars; and here

P	13			P	13		
E	22	67	makes seven	A	1	37	makes 4
T	8		times nine.	V	2		times 9.
R	13			L	10		
	2		resteth 4.	M	12		rests 1.
				S	9		
				Sum	37.		

And

And so by this example is shewed unto you the names, the numbers, and the sums of them, with their divisions by 9. So that they being divided and summed, there resteth 4 to Peter, and to Paul. The Table following sheweth which of the persons shall be Conquerour, according to the Rule going before.

1	The Conqueror is of	3 5 7 9
2		1 4 6 8
3		2 5 7 9
4		1 3 6 8
5		2 4 7 9
6		1 3 5 8
7		2 4 6 8
8		1 3 5 7
9		2 4 6 8

To know whether a person do tell the truth, or not.

You must write his or her name in Latine, that you would prove this practice by, and likewise the name of that day that they told you the tale, & add unto each of those letters the number thereunto belonging, as you shall see by this Alphabet following, and put all those numbers into one total sum, and add thereunto 26. and then divide the whole total sum by 7. and then if the remainder be even, the person hath not told you the truth; but if it be uneven, they have told you the truth.

A	B	C	D	E	F	G	H
10	2	20	4	14	6	16	7
I	K	L	M	N	O	P	Q
18	11	11	12	4	14	6	16
R	S	T	V	X	Y	Z	
8	18	10	2	2	4	14	

To know whether the Husband or Wife shall die first.

To know and understand the resolution of this question, you must write the proper Names both of the man and of the woman in Latine, and put to each letter in them the number of it belonging, as ye found it in the Alphabet before: and putting all these numbers into the total sum, divide them by 7, and then if the remainder be even, the woman shall die first, and if it be uneven the man shall die first.

To know, if a woman be with child, whether she shall have a Boy or a Girl.

Write the proper names of the Father and Mother, and of the Month that she conceived with child, and adding likewise all the numbers of those letters together, divide them by seven, and then if the remainder be even it will be a Girl, if uneven, it will be a Boy.

To know if a Child new born shall live or dye.

Write the proper names of the Father, and of the Mother, and of the day that the child was born,

norn, and put to each letter his number, as he did before, and unto the total sum, being collected together put 25, and then divide the whole total by 7, and then if the remainder be even, the child shall die by and by, and if it be uneven it shall live.

To know whether a wife be honest or dishonest.

Write the name of the Wife, and of her Mother, and put the number unto each letter, as is aforesaid, and unto the total sum put 15, and divide it by, and then if the remainder be uneven, she is an honest woman, but if it be even she is dishonest.

You must always write the proper names in Latine, according to the true Orthography.

To know what Planet hath Dominion in the Nativity of any Person.

1	2	3	4	5	6	7	8
A	B	C	D	E	F	G	H
9	0	20	0	40	50	60	70
I	K	L	M	N	O	P	Q
80	0	100	200	300	400	500	
R	S	T	V	X	Y	Z	

Take the numbers of every letter of the proper names in Latine, of the party you desire to know, and of his or her Father or Mother, by the Alphabet above-said, then add all the said numbers into one total sum; then divide the same by

by 9. and then if 1. or 4. remain, it sheweth the Planet ☉ to have dominion. If 2. or 7. the ☽. If 3. ♃. If 5. ☿. If 6. ♀. If 8. ♄. If 9. ♂. In like manner is known under which of the twelve celestial signes any person is born: To try the same, sum together the Persons names, his father and mothers names aforesaid, and divide the same totally by 12, then if 1. remains, it signifies ♌. if 2. ♍. 3. ♎. 4. ♏. 5. ♐. 6. ♑. 7. ♒. 8. ♓. 9. ♈. 10. ♉. 11. ♊. and 12. ♋.

The number of the Planets, and their Characters.

55.	78.	39.	34.	45.
Saturnus.	Jupiter.	Mars.	Sol.	Venus.
♄	♃	♂	☉	♀

114.	45.
Mercurius.	Luna.
☿.	☽.

The number of the days of the week.

106	52	52	103
Sunday,	Munday,	Tuesday,	VVednesday,
☉	☽	♂	☿.

Thursday, ♃ Friday, ♀ Saturday. ♄.

FAIRES.

FAIRS.

The Names of the Principal Fairs in England and Wales, together set forth; with the moneth, day, and Place where they be kept, more largely then heretofore.

Fairs in January.

The 3 at Llanibithew, 5 Hicketford in Lancashire, the 6 at Salisbury, at Bristow, at Llanginnie, the 25 at Bristol, at Churchingford, Gravesend, the 31 at Llandissel.

Fairs in February.

The 1 day at Bromley in Lancashire the 2 at Bath, at Bicklesworth, at Bugworth, at Faringdon; at Codlemew, Linn, Maidston, Reading, Beckelsfield, the Vizes in Wiltshire, Whiteland. The 3 at Boxgrove, at Brimley, the 6 at Stafford for six days, for all kind of Merchandize without arrests, the 8 at Tragaron, the 9 at Landaff, the 14 at Oundle in Northamptonshire, Eversham, the 24 at Baldock, Bourn, From, Henly upon Thames, Higham Ferries, Tewksbury, Uppingham, Walden, the 26 at Stratford, an Horse fair.

Fairs in March.

The 1 at Langadog, Langevellah, Madrin, the 3 at Bremwelbraks in Norfolk, 4 at Bedford, Oakham, the 8 at Tragarton, 12 at Spaford,

Stamford, sudbury, Woburn, wrexam, Bodnam and Alsome in Norfolk. 13 at Wye, Bodwin in Cornwal, and Mountbowrn. 17 at Patrington. 18 at Sturbridge. 20 at Alesbury, Durham. the 24 at Llanerchemith. 25 at St. Albons, Ashwel in Hartfordsh. Burton, Cardigan, Cartwalden in Essex, Huntington, St. Jones in Worc. Malden, Malpas, Newcastle, Northampton, at Onay in Buckinghamshire, Woodstock, at great Charte. The 30 at Malmesbury.

Fairs in April.

The 2 day at Hitchin, Northfleet, Rochford. 3 at Leek in Staff. 5 at Wallingford. 7 at Darby. 9 at Billingsworth. 22 at Stabford. 23 at Amptil, Bewdly, Browton, bristock, Bilson, Bury in Lancash. Castlecombs, Charing, Chichester, Engfield in Sussex, Gilford, Bishops-hatfield, Hinningham, Ipswich, Kilborough, Lonquer, Northampton, Nutley in Sussex, S. Pombs, Sabridgeworth, Tamworth, Wilton, Wortham, Kilborough, Hardin in Norfolk Sapsan in Hartfordsh. 25 at Bourn in Lincolnsh. Buckingham, Caln in Wiltsh. Cliffe in Sussex, Colbrook, Dunmow in Essex, Darby, Innings in Buckinghamshire, Oakham, Ottoxiter, Winchcomb. 26 at Terderden in Kent, at Clete.

Fairs in May.

The 1 at Andover, Brickhil, Blackburn in Lancash. Chelmsford, Congerton in Cheshire, Fockingham, Grighowel, Kimar, Leighton, Leicester, Litchfield, Latrissent, Louth, Maidston. Ocestry in Shropsh. Perin, Philipsnorton, Ponbridge, Reading, Rippon, Stansted, Stow

the

the Old, Stocknailand, Tuxford in the Clay, Usk, Harveril, Warwick, Wendover, Worseworth. 2 at Poultheley in Carmarthensh. 3 at Abergavenny, Ashborn-peak, Arundel, Brampard Bala, Chersy néer Oatlands, Chipham, Churchwreton in Shropsh. Cowbridge in Glamorgansh. Darby, Denby, Elstow by Bedford, Hinningham Merthir, Mounton, Noneaton, Hudersfield, Ratsdale in Lanc. Tidnel, Waltham-abbey, Thetford in Norfolk. 25 at Merthenleth in Mountgomerish. 6 at Almsbury, Hoy, Knighton. 7 at Bath, Beverly Hanslop, Newton in Lanc. Hatesbury, Oxford, Stratford upon Avon. 8 at Maidston. 10 at Ashburn in the Peak. 11 at Dunstable. 12 at Greys-thorrock in Essex. 13 at Bala in Meriton. 15 at Welshpool in Mountgomerysh. 16 at Llangartanagge in Cardigaes-hiro. 19 at Mayfield, Odehil, Rochester, wellow. 20 Malmsbury. 25 Blackburn. 29 at Crambrook. 31 Pershore.

Fairs in June.

The 3 at Alesbury. 9 at Maidston. 11 at Holt, Kinwilgate in Carmarthensh. Lanibiter, Lanwist, Landinalador, Maxfield, Newborough, Newcastle in Elim, Oakham, wellington, Newport-pannel, Skipton upon Stow, Bremwel in Norfolk. 13 at Newton in Kedwen, Mountg. 14 at Bangor. The 15. at Uizes, Pershore. 16 at Bealth, Newport. 17 at Hadstock, Highham-Ferries, Llanigrolling, Towgréene. 19 at Bridgenorth. 21 at Ystradmerick. 22 at St. Albons, Shrewsbury, Durham, Darby. 23 at Barnet, Castle-Ebidien, Dalgelly. The 24 at Ashburn, St. Anus, Awkinborough, Bedford, Bedle,

Beverley, Bishops-castle, Broughton green, Bosworth, Brecknock Bromsgrove, Cambridge, Colchester, Cranbrook, Croydon, Farnham, Glocester, Halifax, Hartford, Harston, Horsham, Hurst. Kingston, War, Kirkham, Lund. Lanc. Leicester. Lincoln Ludlow, Pemsey, Preston, Reading, Rumford, Shaftsbury, Stratford, Tunbridge, Wakefield, Wenlock, Westchester, Windsor, Worcester, York. 26 at Northop. 27 at Burton upon Trent, Folkstone, Landegain. 28 at Helcom, Machenleth, St. Pombes, Ropston. 29 at Ashwel, Barkhamsted, Benuington, Bala, Babalance, Bolton, Bromly, Buckingham, Buntingford, Cardist. Gorgange, Obeldon, Boldsworth, Horndon, Hudderfield, Lewen, Knotsford, Lemster, Lamerton, Landeber, Mansfield. Marlebrough, Peterfield, Pontstephen, Sarstrange, Sennock, Pountsorril, Pountstril, Draps, Peterborough, Southam, Stafford, stockworth, Sudbury, Thorrock, Grays, Upton, Tring; at wem, Westminster witney, wolverhampton, woodhurst, York. 30 at Hatfield. Fairs in July.

The 2 day at Ashton underline, at Congerton, three days at Huntington, at Rickmansworth, Sneath, Swernsey, womborn. 3 at Haverson. 5 at Burton upon trent. 6 at Haverhull, Lambither, Landlas. 7 at Aldridge, Burnewood, Chippingnorton, Castlemain, Chappelfresh, Canterbury, Denbigh, Emlin, Haverford, Richford, Shelford, Sweaton, Tenbury, Tesbabemick, Uzes, Uppingham. 11 at Lidde, Parthey. 13 at Fodringhay. 15 at Greenstead, Pinckback. 17 at Stevenage, Bealth, Kelmes, Leek, Llanbillang,

20 at winthcomb, Antferton, Barkway, Barley, Boulton Bowlen, Catesly, Chimmock, Coolige, Llanibithener Neath, St. margarets, Odiham, Tenbie, Uxbridge, woodstock. 21 at Bainardscastle, Battlefield, Bicklesworth, billoricay, Redburn, Bridgnorth, Broughton Caln, Clitheral, Colchester. 22 at Irkleton, Keswich, Kimolton, Kingston, Maudlenhil, Hey, Marbourough, Newark upon trent, Norwich, Ch. Ponterley, Ridwelly, Rocking, Stonistratford, Stokesbury, Turbury, witheral, withgrige, Yadeland, Yern. 23 at Carnarvan, Cheston. 25 at Abington, Ashwel, Aldergam, Baldock, Barkhamstead, Bilson, Bostone, Bristowre, Bristol, bromesgrove, Bromley, Broadoke, Buntingford, Camden, Capel, Jago, Chichester, Chihol, Derby, Doncaster, Dover, Dudly, Erith, Hatfield, St. James London; at St. Jamses by Northampton Ipswich, Kingston Lisle, Reading; Richmond in the North; Ross; Saffron-walden; Shaftnal; Skipton; Stamford; Stackpool; Stone; Themble-green; at Thickham Thrapstone; Tilbury, Trowbridge, walden, warrington, wetherby, wigmore. 28 at Ashwel, Canterbury, Chappel-frith, Horsham. 30 Stafford.

Fairs in August.

The 1 day at Bath, Bedford Chepstow Dunstable, St. Edes Exceter Feversham Flint Hay Horsnap Kaermarthen Kaergwilly Lantrissent Llawiwin Ludford Loughborough Malling Newton in Lancashire, Newcastle upon Trent; Northem-church Rumny Shrewsbury Selborn Selby Thraxstead; wisbitch Yellane; and also at the City of York. The 4 day at Radnor, and

at Linton. 10 at Abchurch, Banbury, Blackamore Bodwin, Branford, Chidley, Chozley, Cropley, Diffringdiwith, Doncaster, Farnham, Fodisham, Culsea, Harley, Hawkhurst, Hoxneastle, Hungerford, Kellow, Kenwilgal, Kilgarton, Ludlow, Marras, Melton-Mowbray, Nearworth, Newborough, Oundle, Rugby, Sedole, Sherborn, Tocester, waltham-abbey, walden, weedon, worcester, winslow. 15 at St. Albons, Bolton, Cambridge, Carlisle, Cardigan, Cisbozough, Cowhurst, Hinckley, Huntington, Laicon, Marlebozough, Newin, Northampton, Newport in Munmouth. Preston, Raiadargwy, Ross, Stow in Lincolnsh. Stroud, Swanley, Tutbury, wakefield, whitland, Yminith. 25 at Aberconwey, Abozough, Ashby-de-lazouch, Beggers-bush, Bromley-slag, Bridgestock, Chozley, Cropley, Crowland, Dober, Daringdon, Grimby, Harewood, Kiddermiller, London, Montgomery, Monmouth, Nantwich, Northallerton, Norwich, Oxford, Sudbury, Tukesbury, Tuddington, watford. 28 at Ashford, Daintry, Sturbridge, wan, Talisay-græn, welshpool. 29 Brecknock, Colby, Carmarthen, Kaerwis, Okeham, watford. Fairs in September.

The 1 day at Chappel-silbie, S. Giles, Neath. 7. at Ware, woodbury-Hill,. The 8 at Atherston, Bewmaris, Blackborn, Brewood, at Bury in Lancashire, Cardigan, Cardiff, Charton, Chaulton, Drayton, Drifield, Gisbozough, Olibozn, Hartford, Huntingdon, Llandissel, Maldon, Northampton, Partney, Reculer, Smeath, Snide, Southwark, Sturbridge, Tenby, Ulcester, wakefield, waltham on the woulds, welf. Nem, whiteland. 12 at Tuxford,

Tuxford, worstworth, woolpit. 13 at Newtown, Redwin, Powlthely, Varsley. 14 at Abergavenny, Barsley, Church-stretton, Chesterfield, Denbigh, Hidome, Hetsbury, Munckton, Newborough Newport, Penhad, Rippon, Richmond, Ross, Rockingham, Smalding, Stratford upon Avon, waltham-Abbey, wotton under hedge. 15 at Raiardagwy. 17 at Cliff, Llanidlas. 20 at Llanvelly, Ruthin. 21 at Abdewilly, Baldock, Bedford, Braintry, Brackley, Maiden-pulwick, Canterbury, Dover, Clapon, Croydon, Daintr[illegible], Eastred, St. Edmondsbury, Helmsl[illegible], Helden, Katherinehill, Knighton, Kingston, wa[illegible]e, Marleborough, Malden, Midnal, Nottingham, Peterborough, Shrewsbury, Stratford, Vizes, wendover, witheral, woodstock. 23 at Pancridge in Staffordshire. 24 at Llanwilling, at Malton a week. The 26 day at Darby. the 28 at Dolgeth, Kaermarthen. 29 at Aberconwey, St. Albons, Ashborn-Peak, Balmstock, Basingstock, Bishop-stratford, Blackburn, Besterrunningham, Buckland, Butwell, Canterbury, Cehich, Cockermouth, Market-Deeping, Michael-Dan, Headly, Heay, Higgham-ferries, Hull, St. Ives, Kingston, Killingworth, Kingsland, Lawengham, Lancaster, Leicester, Llanidlas, Llanvihanghel, Llochir, Ludlow, Maiden, Marchenleth, Methir, Newbury, Selby, Shelford in Bedfordshire, Sittingborn, Stow in Linc. Tuddington, Uxbridge, weyhill, weymer seven days, westchester, witham, woodham-Ferry.

Fairs in October.

The 1 at Banbury, Calter. 2 at Salisbury. 3 at Boulton in the Moors. 4 at St. Michael. 6 at Havent in Hampsh. Maidstone in Kent. 7 at Bishops Stratford, Chichester Hereford Llanibither Pontstephen Swansey. 9 at Ashborn Peak Blith Devizes Gainsborough Harborough Sabridgeworth Thorrock-grass. the 12 at Bolton furnace Llangobeth. 13 at Abertrow Charing Crafton Colchester Drapton Edmandstow Grabesend Hitchin Newport Hodnet Leighton-bullard, Marchfield, Newport in Munmouthsh. Repton Stopforth Staunton Tamworth, winsor. 18 at Alhwel Banbury Barnet Brick-hill Bridgenorth Bishops-hatfield Burton upon trent, Charleton Regis Cliffe Ely Faringdon, Henly in Arden, Holt Kidwelly Isk-Lowbadden, Marlee upon thames, Middlewich Newcastle Radnor Thrift Tisdale Tunbridge Up-haven Wellingborough, wighan, wrigely Pork. 19 at Fridelwid by Oxford. 21 at Saffron-walden Chichester Coventry Hereford Llanibither Lentham Stockfley. 23 at Bidelworth Knotsford Dow Ratsdale Preston whitchurch. 25 at beverly. 27 at Drayton. 28 at Abertonbey Alhby-de-la-zouch Biderden Halaton Hartford Lemster Llanedy Newmarket Oxford Preston-Aund. Stamford Talisarn-green, warwick, wilton, wormster. 30 Abermales Chelmsford Rochin Poulthelep, Stockfly wakefield. On Partelmas day at Darnton.

Fairs in November.

The 1 day at Birkleswerth Castlemain Kellome, Mountgom. Ludlo. 2 at Boichinglie, Bishops-

Hops-castle Ellemere, Kingston upon thames, Leek Loughbo Rough Lapfield Marfield Pozk. 3 at Kaermarthen. 5 at welshpool. 6 at Andover Bedford Brecknock Harford Lesford Watling Barton in Holderness, Newport pond Pembride Salford Stanly Trigny, willington, wetshod 10 at Aberwen-grân Lenton in Nottinghamshire 7 daps, Llanbither Rugby Shtinal, wemb. 11 at Aberkennem Boerlingham Dover Folkingham Malborough, Monmouth, Newcastle Emlin Shaftsbury Skipton in Craven, Tream Withgrig Pozk. 13 at St. Edmundsbury Gilford in Surry. 15 at Llanithmery Marchenlet, wellington. 17 at Harlow Hide Lincoln Northampton Spalding. 19 at Horsham in Kent. 20 at St. Edmansbury Health Ingarstone. 22 at Penebont Sawthey. 23 at Bangor Welsh Carlin From Kateskros Ludlow Sandwich Tuddington. 25 at Higham-ferries. 28 at Ashborn peak. 29 at Lawrest. 30 at Ampthill Baldock Bedford Pozk Bowdy Boston-mart Bradford Colingborough Cobham Gubley Enfield Gargrân Grânstead Harley Kimolton Maidenhead Maidenbrack Marbert Orestry Peterfield Pecores Preston Rochester, wakefield, warrington.

Fairs in December.

The 1 at Tutbury. 5 at Dolgeth Newton Puckley. 6 at Arundel Eased St. Neds Exeter Grantham Heydingham Hethin Hornsay Norwich sennock Spalding, woodstock. 7 at Sandhurst. 8 at Bewmaris Clitheral Helrome Kaerdigan Kimar Leichester Malpas Northampton, whiteland. 21 at Hornby. 22 Llandilabawt. 29 at Canterbury Royston Salisbury.

A Note of the Moveable Fairs in England and Wales.

FRom Christmas till June, every Wednesday at Northallerton, the three Mundays after twelfth day at Hinckley in Leicest. the Tuesday after twelfth day at Melton, Nowbray, and an horse-fair at Salisbury, the Thursday after twelfth day at Banbury, Littlewoth, and every Thursday for three weeks; Friday after twelfth day, at Litchfield. On Shrove Munday, at Newcastle under line. On Ashwednesday at Abington, Carden in Glocest. Circster, Dunstable, Eaton by windsor, Exceter, Folkingham, Liechfield, Royston, Tamworth, Tunbridge. On the first thursday in Lent at Banbury. On the first Munday in Lent at Chesay, Chichester, winchester. On the first Tuesday in Lent at Bedford. On the fourth Munday in Lent at Odiham, saffronwalden, Stanford. On Friday and Saturday, before the fifth Sunday in Lent, at Hartford. On the Monday before the Annunatition, Denbeigh, Kendal, wilbith. On the fifth Munday in Lent at Grantham, Helsome in Sussex, Salisbury. On wensday before Palmsunday at Drayton. On Thursday, before Palmsunday at Llandisle. On Palmsunday Ebe at Alesbury, Leicester, Newport, Pomfract, Skipton, wisbitch. On Palm-munday at Billingsworth, Kendal, Llandauren, worcester. On wednesday before Easter at Kaerling, Llangutling. On Maundy-Thursday at Kettering, Sudminster. On God-Friday at

at Acton-Burnel, Amphil, Bishops-castle, Brenton, Bury, Charing, Engfield, Gilford, Hinnington, Ipswitch, Lonquer, Meliain; Nutley, St. Pomes, Risborough, Rothecum. On Tuesday in Easter wéek at Brails, Daintry, Hitchin, northstréet, Rochford, Sanbich, Ashby-de-la-zouch. On Munday in Easter-wéek at Gainsborough, Mart, Onay, Dryfield. On wednesday in Easter wéek at wellingborough, Beverley, Redburn. On Friday in Easter wéek at Darby, on Saturday at Skipton. On Munday after Low-Sunday at Bicklesworth, Evesham, Newcastle. On the 3 monday after Easter, at Lowth. In Rogation wéek, at Beverley, Enfield; Rech. On Ascension Eve, at Abargely, Darking. On Ascension day Bewmorris, Bishop-stratford, Bradstead, Brunningham, Bridge-North, Burton, Chappel-Frith, Chappel-Kinon, Eccleshal, Eggestrew, Hallaton, Kidderminster, Lutterworth, Middlewich, Newcastle, Rippon, Ross, Stapport, Sudminster, Uizes, wigam, Yaun. On the Munday after Ascension day, at Traxstead, Bursington: wednesday after Ascension day at Srewsborough. Friday after Ascension at Ruthin. On whitson Eve at New Inn, Skipton in Craven, wisbitch. On whitson Munday at Grib, Karbey-steven, Lenhim, Ratsdale Rie-hill, Salisbury, Agmondsham, Amerson, Applebey, Bicklesworth, Bradford, Bromyard, Burton, Chichester, Cockermouth, Darrington, Evesham, Exceter, Harts-gréen, St. Ives, Linton, Owndle, Rigate Shelford, Sittingborn, Séeford, Mirliome, whit-church, Darrington. Dryfield, stotkhéer: on whitsuntuesday at Ashby, Canterbury,

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Daintry Elsemere, Epping Farindon, High-Knotsford, Laiton-Buzzard Lewes Languor Long-milford Lanimthevery, Melton-mowbray, Midhurse, Monmouth Perish Rochford Oring-stock. On wednesday, at Llanbedder Landeby, Leek, Newark upon trent Pontsteven, Royston On Thursday at Cuke field Kingston. On Friday at Cockshall, Darbey, Srew in Guelline. On Trinity Munday, at S. Mary-Awk, Tendal Hunslow, Southcave, Stokely Briswil Raily Spisby; watford Tunbridge Vizes. On Tuesday at Abergavenny Radnor. On wednesday at Aberfrow. On Corpus Christi day at St. Anus Banbury Bishopstratford Brimmingham Carewid Egglesrew, Hallaton, Halig Kiderminster Llanwist Llannimerchemeth Neath Newport Prestor St. Eedes Stamford Stopport Newbury Hempsted Rossi. On Friday after at Coventry Chepstow. On Munday after at Belton, Stamford. Munday after the third of July at Haveril. On Sunday fortnight after Midsomer, at Fodringhay. On Munday before St. Bartholomew at Sanbitch. On Munday after St. Michael at Fallely, St. Faiths by Norwich, St. Michaels. On Tuesday at Salisbury. On Thursday at Banbury. Munday fortnight whits. at Darton and so every Munday fortnight until Christmas. A fair at Burnham-westgate in Norfolk, Lamas Eve, and five days after.

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